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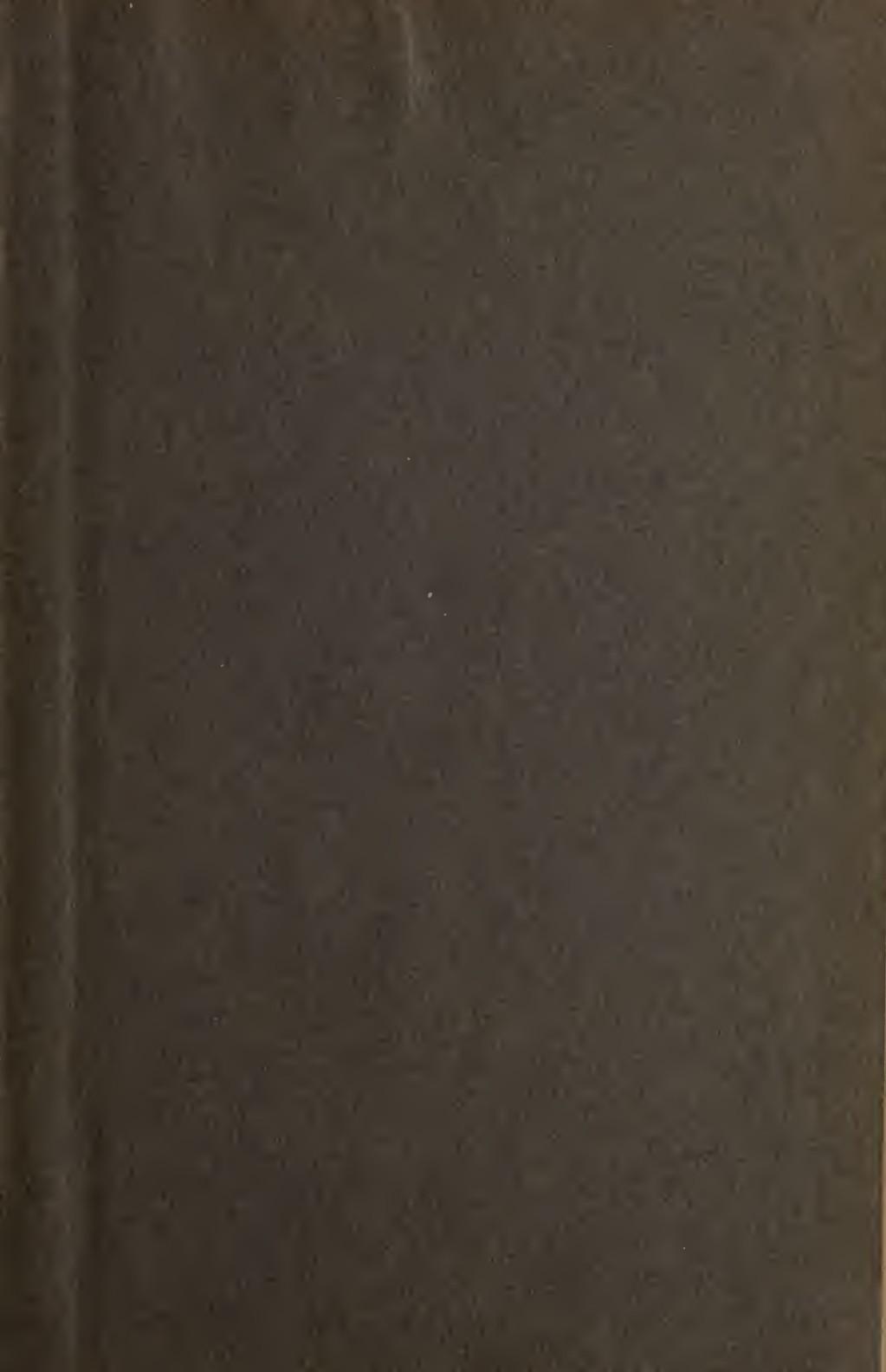
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VOL. V.

No. 1.

THE JOURNAL OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

CONTINUING THE TRANSACTIONS AND
THE JOURNAL OF SOCIAL DISEASES

JANUARY, 1914

PUBLISHED FOUR TIMES A YEAR BY

THE SOCIETY OF
SANITARY AND MORAL PROPHYLAXIS

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LYONS, N. Y.

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NEW YORK CITY

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The Society of Sanitary and Moral Prophylaxis

Prince A. Morrow, M. D., Founder

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THE JOURNAL OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

VOL. V.

JANUARY, 1914

No. 1.

A REGULAR MEETING OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST 43RD STREET, OCTOBER 9, 1913, AT 8:30 P. M.

THE FOLLOWING PAPERS WERE READ:

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Richard C. Cabot, M. D., Boston, Massachusetts	

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ANNOUNCEMENT

Permit us, ladies and gentlemen, to introduce THE JOURNAL OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS, published quarterly by the Society of that name, and lineal descendant and successor of *Social Diseases*.

For the change in name there are many reasons. In the first place this publication is actually The Journal of our Society; in the second place the title "Social Diseases" is neither descriptive of the contents, nor particularly attractive to the eye. Indeed the actual dealing with disease has gradually sunk more and more into the background of our Society's activities, as anyone may infer from the President's address published herein. The horizon of our usefulness broadens as we lift our heads higher in the contemplation of the hygienic and ethical problems upon which our future usefulness depends.

In our articles of incorporation the object of the Society is stated as follows:

"That the particular objects for which said corporation is formed are as follows: To limit the spread of diseases originating in irregular sexual commerce; to study the sanitary, moral and administrative means that promise to be effective to that end; to collect statistics, examine methods of treating said diseases, and of regulating and restricting the social evil; and to take and recommend such measures as shall be conducive to said purpose, and to organize affiliated societies for the same ends."

In an effort to abbreviate this at the time of publication of our first pamphlets, it was rendered thus:

"The object of this Society is to limit the spread of diseases which have their origin in the Social Evil. It proposes to study every means, sanitary, educational, moral and legislative, which promises to be most effective for this purpose."

Thus it has continued to find its place upon our title pages. Yet anyone who has followed the publications, or the meetings, of our Society will immediately recognize how partial and improper an expression of our object this is. We are indeed striving to suppress venereal diseases, but we are striving to suppress them at the fount. We are striving to elevate the morals of the community that they may avoid disease of the soul as well as disease of the body.

After grave discussion of this discrepancy our committee has voted that in the future the aim of the Society, as inscribed upon its publication, may be much more fittingly expressed by the following words:

"The object of this Society is to promote the appreciation of the sacredness of human sexual relation, and thereby to minimize the moral and physical evils resulting from ignorance and vice."

Will you, ladies and gentlemen, members of our Society, give these words your grave attention for they will be proposed for your consideration at our April meeting?

THE ANNUAL MEETING

The Annual Meeting will be held on April 9 at the Academy of Medicine, 17 West 43 St., at 8:30 P. M. It is hoped that there will be an unusually large attendance, as the subject of the meeting is one of vital interest to the community, viz., "Suppression of Quackery."

The Program Committee have been most fortunate in being able to secure Mr. Samuel Hopkins Adams, whose splendid articles in Collier's Weekly, exposing the methods of and the harm done by these quacks, have accomplished much towards arousing public sentiment throughout the country against these charlatans. Mr. Adams' paper will deal with "What the Quacks are Now Doing." The committee also hopes to have present a representative of the Chicago Tribune, who will tell of what was actually accomplished through that paper's recent excellent campaign to expose and drive the quacks out of Chicago.

A further paper, "What We Can Do About It Under the Present Laws," will be read by a representative of the County Medical Society. Representatives of State and local governments, the Academy of Medicine and of organizations at present trying to cope with this evil, will discuss the papers. Legislation to prohibit the advertisements of quacks is now pending at Albany.

The majority of the community do not realize the harm done by these men, and we look to you, our Members, to help us to arouse public sentiment in this matter by coming to the meeting and by then spreading among your friends the facts which we shall tell you.

SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

President's Report.*

EDWARD L. KEYES, JR., M.D., PH.D.

The keenest sentiment and, indeed, the keenest pleasure in the mind of the new president who today faces the work of this society is one of gratitude. Gratitude to our great founder, Dr. Morrow, who has builded so well that with his untimely taking off, we, who have always lived under the shadow of his overwhelming personality, find to our delight and almost to our surprise that we are an organization which can live without him. Gratitude also to you, members of the society, who have so loyally and steadfastly supported the cause through our past year of rudderless uncertainty. With this sentiment there is mingled the inspiration derived from the Officers and Executive Committee of our Society, a group of men and women willing to put shoulder to shoulder and unselfishly to work for the cause in such manner that we, the minute apex of this structure, realize that we rest upon an established organization of workers who will continue the work of the Society of Sanitary and Moral Prophylaxis, perhaps not with the genius of its founder but, at least, with enthusiastic cooperation. Today we are an organized body, with an efficient Executive Committee and an efficient Office Secretary.

The future progress and growth of the society is thus assured. It will continue an active and vigorous existence whatever may befall any individual member.

The problem that faces us today is not how to spread the doctrines of social hygiene, but how to spread them where they will do the most good and the least harm. For good

* For the year ending October 1, 1913.

we have done and shall continue to do in preaching popular enlightenment in matters of sex; but harm also may follow our groping efforts to implant these truths in the minds of the innocent without filling their imaginations with lurid pictures of the world's vileness.

Indeed we have been criticized for presenting the subject of sex from its pathologic aspect. We have been accused of lingering too fondly on syphilis and the prostitute, while lightly passing over the psychology and ethics of sane education of the young.

If we have done this it was because the need was imperative.

We recognize, and Dr. Morrow always recognized, that the young and innocent had a claim upon our attention far more urgent than that of the debauched and the diseased. But the guardians of the young and innocent absolutely refused to listen until they were shown the danger to their charges from debauch and disease.

Syphilis of the innocent was the challenge to strike terror in every heart. We were compelled to use it.

But we have other sins than our own for which to atone. As the primitive centre for discussion of sex in this country, we must assume at least some of the blame for, and be the first to protest against, the flood of "Sexology" amidst which we struggle for breath today.

Surely there are more books now published every day on "sexology" than saw the light in a year a decade ago. Everybody is hard at work writing—because everybody else is hard at work reading this stuff. And all the remaining bodies (who cannot write) are perfectly willing to lecture. The daily applicant for a lectureship at our office avers that it is "a good subject," or even, quite frankly, "there's money in it."

Even those who ought to know better are tainted with this wild passion which is but little removed from prurient curiosity. The head of a settlement reported that her girls enjoyed our lectures better than any they had heard that winter, and enquiry developed the fact that this was the

fourth series to which they had listened.—“It is such a popular subject!” said she.

Such are the results of the sudden public interest in sex. A leading newspaper in commenting upon this popular craze, as exemplified in literature, says “Vices and diseases which used to be left to the consideration of magistrates, clergymen, physicians and the police are subjects of light conversation The false modesty of the early Victorian era has been condemned too often. Decency is still decency! This sharp reproof is merited. The topic of sex has drifted from the immature text-book into the monthly magazine and even to the stage—with what results you may well imagine, even if you have not seen them.”

Such is the state of affairs that confronts us today. To separate the good in it from the evil must be our task: not “More Light,” but “Pure Light” our motto.

Your secretary will report upon the present status of our lecture work. We are glad to bear witness to its efficiency. The work of your executive committee during the past year has been most arduous. The committee consisting of Marshall C. Allaben, chairman; Maurice A. Bigelow, Raymond P. Kaighn, Rosalie Slaughter Morton and James Pedersen, and the President, Secretary and Treasurer, have met every two weeks during the winter months and several times during the summer. The present satisfactory organization of the society is entirely due to their devotion, and intelligent cooperation. They form the real nucleus of our strength and the guarantee of our future success. Apart from the publication of “Social Diseases” and the organization of the lecture work, both of which tasks have been undertaken, and most ably conducted, by your secretary, Dr. Henry P. de Forest, the organization of the society has been completely remodeled by this committee.

Technical questions of budget and finance have been dealt with. The methods of publication and distribution of literature and campaign plans for advancing our work have been constantly and earnestly debated. Conferences have been held with the American Federation of Sex Hygiene, and corre-

spondence carried on with their representatives and with representatives of other associations throughout the country.

The committee is endeavoring to place at the disposal of the office secretary an adequate bibliography of all books that touch upon our subject. The need of a pamphlet for girls has long been recognized, but the committee has as yet been unable to procure a satisfactory one.

The perplexing problems faced by your office secretary has been the subject of frequent debate before your committee. Your treasurer and secretary apart from their ordinary duties have completely reorganized the lecture department and the financial methods of the society.

Your office secretary, Miss Olive Crosby, has during the past six months received and answered over thirteen letters a day; distributed 23,568 pamphlets, and coped with the difficulties of 381 callers. Even more important have been her duties in keeping us in touch with the legislative, social and charitable work of the state and city, holding conferences between the lecturers of the society, attending these lectures and in every way earnestly and efficiently promoting our interests. The office secretary is the only officer of the society who receives a salary.

The financial state of the society during the past six months as compared to that of the preceding year is satisfactory. Our receipts have been higher this year than last, and our membership has grown in spite of the loss of our founder.

Yet, as will be shown by the treasurer's report, our work has grown so rapidly that we have felt justified in expanding to the extent of cutting down our reserve fund very materially.

The generosity of many of our members in voluntarily increasing their annual subscription from two to five or ten dollars has materially aided us. But in spite of this increase the treasurer's report plainly shows that financially speaking we are falling behind. But on the other side of the account, morally speaking, we are headed toward the most brilliant success, and we feel confident that the next year will see an expression of your confidence in our work in the form of still further increase in our membership and in the donations to

our society. We stand in close relationship with other charitable and social organizations by a tacit understanding between them whereby problems relating to the especial work of one or the other society are directed to it from all the others. Problems of sex hygiene and education thus arising come to us daily from various official sources.

The movement for sex hygiene all over the country is constantly gaining in strength. As particular evidence of this we may mention not only the multiplication of societies in different cities but the appearance for almost the first time of an attempt at national organization. The western cities after a very successful congress held at Seattle formed the Pacific Coast Federation of Sex Hygiene. On the Atlantic Seaboard the American Federation of Sex Hygiene followed up the brilliant success at the Congress of Hygiene and Demography held at Washington last year with an exhibition and meeting at the Congress of Sexual Hygiene at Buffalo in October of this year.

At this meeting the long debated union between the Federation and the Vigilance committee was finally consummated with the assurance that the Federation of Sex Hygiene would have ample representation on the combined board, and that the activities of the board would be rather in the direction of co-ordination of the societies throughout the country and interest in the questions of sex education than in the prostitution problems which have hitherto almost exclusively occupied the attention of the Vigilance committee.

Thus the work is progressing. Its active results in the education of the people, in improving the morals of the young, and in the suppression of venereal diseases cannot be stated in figures, and we prefer not to insult your intelligence by romancing upon the subject.

Read our literature, consult our office when you are in difficulty, attend our lectures:—Thus you will learn that you are supporting a great work, an active work, and a work which must bestow an immense benefit upon the community.

THE LECTURE WORK OF THE SOCIETY

HENRY P. DE FOREST, M.S., M.D.

*Secretary of the Society and Chairman of the Sub-Committee
on Lectures*

In former years the lecture work in all its details had been under the personal supervision of Dr. Morrow, through whose initiative the work had first begun, and under whose guidance it gradually assumed extensive plan and scope.

Because of Dr. Morrow's illness and absence from the city it was impossible to burden him with letterwriting and attention to the necessary details so important in the preparation of a satisfactory lecture schedule.

How best to formulate a plan for the continued assignment of lecturers of the Society, some method by which the officers of the Society could learn at a glance exactly what correspondence had taken place concerning a given lecture, and what comments were made by both lecturer and audience after it had been given, how to estimate the relative ability of our lecturers and the needs of various audiences widely different in age, sex education and social conditions, were the problems which had to be solved.

The results secured during the past year, while far from perfect, have been in most respects satisfactory. A permanent record of the plans pursued, of the methods finally adopted, of the mistakes made, of the success ultimately achieved, may be of assistance to others who like myself may suddenly have "greatness thrust upon them." For this reason this report has been prepared.

LECTURERS

As a preliminary step it was necessary to become familiar with the lecturers themselves and to know the scientific training of each, the class of lectures which each was best qualified to

give, and last, but by no means least, to form a just estimate of the personality of each lecturer so that assignments could be made of persons best qualified to address a given audience upon a definite phase of sex hygiene. Several methods were adopted to secure this information.

At the beginning of the year each lecturer was requested to send to the Secretary a brief biography modelled after those given in "Who's Who in America."

A circular letter was then sent to each lecturer requesting the following information:

- 1 Titles of various lectures which you have given or are prepared to give in connection with the work of this Society.
- 2 For what class of audience is each lecture best adapted?
- 3 Are there any lantern slides used in connection with any one of these lectures? If so, how many and what subjects do they represent?
- 4 To what class of audiences have these lectures been given (church, school, medical society)?
- 5 Give any miscellaneous information concerning the lecture that will enable the Society best to administer to supply and demand.

Inasmuch as the Society desired to have the facts as presented by their lecturers beyond criticism, it seemed best to procure additional information as to the authorities used by the lecturers in the preparation of their discussions. Another letter was therefore sent to each lecturer asking specifically that a list be furnished to the Chairman: first, of the books upon sex hygiene which they personally owned; second, a list of the books which each had read and with which he was familiar; and third, a list of the books which in the opinion of the lecturer could best be kept in the rooms of the Society as a reference library.

Further co-operation was secured by having conferences between the office secretary and the lecturers themselves for the purpose of mutual acquaintance and a general discussion of the work in progress.

Office Forms, Stationery: To separate thoroughly and easily, the lecture work of the Society from the routine of other correspondence the simple plan of selecting a buff tinted stationery was adopted, and now all forms and stationery used in connection with the lecture work are of this uniform color.

This item alone, while seemingly unimportant, is of much practical assistance to the Secretary, who practically attends to all of the clerical work involved.

All stationery is cut exactly 8 x 10½. This is the size required in all official correspondence by the United States State War and Navy Departments, and in many official quarters in our own State. By having this size rigidly adhered to, facility in finding is easily secured. The names of the Committee on Education appear as the heading, together with those of the officers of the Society.

Form of Application: In former years, applications for a lecture were made upon as many different forms of writing paper as there were applicants. Now whenever an application is received, a blank form entitled, "Application for Lecture" is forwarded. This form, when folded, is exactly 10¾ inches long by 8½ inches wide, slightly larger than the correspondence enclosed. The form itself reads as follows:

APPLICATION FOR LECTURE

.....191

To the Committee on Education,
The Society of Sanitary and Moral Prophylaxis,
 Tilden Building, 105 West Fortieth Street, New York City.

Gentlemen:—

I have the honor to request that an accredited lecturer of your Society be assigned to deliver an address upon Sex Hygiene according to the data herewith submitted.

.....
 Address.....

Organization represented .....	.....
Building where lecture is to be given.....	.....
Borough	Address.....
Date	Time of day..... P. M.
Character of Group to be addressed (School, College, Mother's Club, Society, Church, etc.).....	.....
Approximate number of persons expected to be present.....	.....
Men, Women, Children, Adults, Mixed Audience	
Time allowed for lecture..... Will there be other speakers?.....	.....
Suggestions as to the subject matter of the lecture.....	.....

12 The Society of Sanitary and Moral Prophylaxis

Name of the lecturer preferred.....

Remarks:

On the back of this form are printed two oblongs on the two opposite upper corners.

<p>THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS</p> <p>Tilden Building 105 West 40th Street New York City</p> <p>Application Received</p> <hr/> <p>Lecture Delivered</p> <hr/>	<p>Lecturer</p> <hr/> <p>Date</p> <hr/> <p>Place</p> <hr/> <p>Subject</p> <hr/>
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Assignment of Lecturer: When an application for a lecture is received, if it be approved, an application form is at once forwarded to the person who requests the lecture with an envelope addressed to the Secretary of the Society. After this form has been filled out and returned it is used as the folio in which all correspondence or information concerning this given lecture is placed. A sheet of blank paper of the standard size is used on which to "tip" the original note of inquiry with the name of the writer and the date of the lecture typewritten at the top.

Three copies of the letter are then made containing the data as to where and when the lecture is given; one copy is sent to the lecturer assigned, one copy to the applicant, and one copy is kept on file in its proper lecture folio.

Card Index of Work in Progress: This preliminary work finished, a standard card of the Library Bureau is then made out of each lecture and kept on file in an index by months and days. This card is as follows:

LECTURE, TITLE	DATE
Lecturer	
Address	
At	City

Building .....	.....
.....
Organization .....	.....
Seating Capacity of Hall.....	No. of Audience.....
Literature Issued .....	.....

This enables the Secretary easily to see all assignments made for the future, and so prevent conflicting dates.

Report of the Lecture: With the letter to the applicant is sent a blank form as follows:

REPORT OF LECTURE

191

From.....	.....
Address.....	.....
To The Chairman, Sub-Committee on Lectures,	
The Society of Sanitary and Moral Prophylaxis	
105 West 40th Street, New York City	
Subject: Comments and Suggestions upon the Lecture, delivered	
by at	
Date of Lecture.....	191.....
(This information is strictly confidential and is solicited to enable the Society to be	
thoroughly informed as to the lectures given under its auspices.)	

Report of Lecturer: The lecturer, too, is furnished with a report to be filled out after the lecture has been given, and this is sent together with his bill, to the Secretary of the Society.

REPORT OF LECTURER

191

From.....	.....
Address.....	.....
To The Chairman, Sub-Committee on Lectures,	
The Society of Sanitary and Moral Prophylaxis	
105 West 40th Street, New York City	
Subject: Report of Lecture given under the auspices of this So-	
cietiy.	
Title of Lecture.....	.....
Place	Date.....
Organization .....	.....
Introduced by .....	.....
Approximate number of persons present.....	Men, Women, Chil-
dren, Adults, Mixed Audience	.....

Comments as to character of audience, material used to illustrate lecture, charts, etc.

Literature of the Society issued: Origin of the Movement.

Educational Pamphlets.

List of Publications.

Reprints.

Treasurer's Accounts: As soon as all of these reports have been received, and not till then, the Secretary in charge of the lecture work verifies the bill of the lecturer, and forwards it with his "O. K." to the Treasurer of the Society for payment, and the folio is marked "complete," and filed away.

This plan which upon reading may appear somewhat complicated, as a matter of fact, soon resolves itself into an easy matter of routine which can readily be carried out by any member of the office force. It has been given a thorough trial for a year, and in actual operation has proved very satisfactory. All of the complete reports are filed in envelopes, chronologically, month by month, so that it is a simple thing at any time to ascertain any facts which may be required regarding any given lecture during the entire series.

SUMMARY FOR THE YEAR 1913

Of the one hundred and seventy-eight lectures that have been given since January 1, 1913, the following table shows the source of application:

Parents' Teachers Association of the Public Schools..	40
Social Settlements	48
Young Men's Christian Association.....	33
Women's Clubs	18
Church Organizations	39
 Total	 178

Whenever possible lectures have been given in series of three or four to each group in order that a more systematic scheme of instruction can be prepared and a more permanent impression made upon the audience.

That the season of the year must be considered is herewith shown:

LECTURES BY MONTHS

January	13
February	20
March	37

April	42
May	48
June	15
July	0
August	0
September	3
Total	178

Such is the brief record of our immediate past.

Our office secretary in a recent report sums up the situation as she sees it in the following paragraphs:

"I think these lectures have been generally satisfactory. What criticism we have received has been of lectures given before settlement groups; this, I think, has been partly our fault, and partly the fault of the settlement. Whenever an application for a lecture has been received, an effort has been made to try and learn thoroughly the conditions in that neighborhood, and if possible, to get some knowledge of the point of view of the club to be addressed. Sex education is unlike any other field in which there are lecturers today. On other topics, when one has once learned to speak intelligently one needs only to be careful not to use terms that the audience will not understand, but in sex education, especially in New York and among our settlements, we are dealing with a large foreign contingent and it is necessary that the greatest care should be taken not to offend the religious customs of different races."

"Frequently it has not always been possible to find out much about the group from the worker asking for the lecture, for, in many instances his knowledge of the boys and girls with whom he works is largely superficial. It is sometimes a difficult situation, too, when the applicant insists upon a certain lecturer being sent because of reports of good work done by him in another part of town. Often the person who can talk well to the Upper West Side children would fail utterly with the Lower East Side children. One illustration will show how necessary it is for the lecturer to be thoroughly conversant, not only with the religious customs but even with the slang of the particular neighborhood where she is to speak: A woman physician who ranks as one of the best lecturers on this subject in the city, spoke to a group of girls ten and twelve years

of age at one of the East Side settlements. The older sister of one of the girls who had attended the lecture came with indignation to the head of the settlement and asked why they had someone there telling her sister dirty stories. On investigation it was found that the lecturer had used certain simple medical terms, terms that to her could stand for but one thing, but in the language of the street in that particular region of the city, those terms were used to cover the filthiest of facts."

"Another question which must be considered is whether single lectures or courses of lectures shall be given. No fixed rule can be laid down on this point. The single lecture is sufficient where the aim is to arouse interest in the needs of sex education, in women's clubs, churches and kindred organizations; but where mothers wish to be taught how to teach their children, the ground can not well be covered in one lecture. As a woman remarked, "Your lecturer gave me so many new ideas that I went away with a new point of view struggling so hard to overcome tradition that it was not until I had gotten home and thought that matter out that I realized how many personal questions I would have liked to have asked her in regard to bringing up my own children."

"Several lectures are necessary when young men and young women are to be helped. A lecturer must cover with them certain facts of sex hygiene, sex psychology, sex ethics, eugenics, and relate all these facts to the economic and social problems today facing our boys and girls."

"During this past year, one of the lecturers has talked on many of the battleships and before many groups of young workingmen. Although he has told them the medical facts they should know, his real appeal to them has been on the ground of future fatherhood. His accounts of the boys' responsiveness to this appeal have been most encouraging, and in a great many instances, we have had requests from the same organizations to have him repeat the talk so that the boys could bring in their friends to hear him. The churches have also come to us for more lectures than any previous year."

"There has been a great deal of criticism of Superintendent Maxwell's unwillingness to have sex education taught in the

public schools today, but his attitude has been misrepresented and the following letter is of interest:

"Elementary School Circular No. 8, 1912-1913

DEPARTMENT OF EDUCATION

THE CITY OF NEW YORK

OFFICE OF THE CITY SUPERINTENDENT OF SCHOOLS
500 Park Avenue

December 2, 1912

To the Principals of Elementary Schools.

Ladies and Gentlemen:

On May 9, 1911, the Committee on Elementary Schools indorsed the view taken by the Board of Superintendents set forth in the following resolution:

'RESOLVED, That the Committee on Elementary Schools be informed that the Board of Superintendents approves of lectures on sex hygiene being delivered at meetings of parents in the public schools, as given under the auspices of the Public Education Association and as exemplified in the talk given by Mrs. Mabel MacCoy Irwin* in Public School No. 141, Manhattan.'

May I call your attention to the fact that this resolution specifically confined these lectures or talks to meetings of parents in public schools. As some principals have permitted talks on this subject to be given to the children in the public schools in violation of the above, I am requested by the Committee on Elementary Schools to direct your attention to the provisions in the resolution quoted above.

Yours respectfully,

(Signed) WILLIAM H. MAXWELL,
City Superintendent of Schools."

"In Sex Education for the present both constructive and destructive work must be done, especially with the adolescent boy and girl groups, and it would seem that this destructive work can usually be done with much more force by an outsider than by one who is in daily contact with the young people. But this destructive work will not be effective unless constructive work by the club leaders can follow. In the fall we hope to have our lecturers meet with these leaders and teachers in neighborhood groups, and advise with them regarding their local problem. In this effort we will have the co-operation of the Neighborhood Workers Association."

Thus the success of our future work depends upon intensive work, and follow-up work, i.e., instruction to teachers and

*Mrs. Irwin is an accredited lecturer of the Society, and this lecture was given under its auspices.

parents rather than to pupils and children. We are learning to discriminate and to concentrate our efforts. During this ensuing year we hope to expend our best efforts upon certain groups and in certain sections of the city. We shall watch the activities of our legislators, act in co-operation with other bodies of social, charitable and religious workers, and in every way concentrate our efforts.

In this attempt we look for great assistance from the American Federation of Sex Hygiene, the amalgamation of which with the Vigilance Society we hope will result in strengthening the activities of both bodies and in turning their attention chiefly to the young and innocent who we feel are our especial and sacred charge.

**TREASURER'S REPORT FOR PERIOD OF SIX
MONTHS ENDING SEPTEMBER 30, 1913**

Receipts:

Cash on hand April 1, 1913	
Equitable Trust Co.	\$1,900.00
On deposit at Fifth Ave. Bank	
General Fund	170.29
Lecture Fund	1785.48
Yiddish Edition Fund	100.00
Interest on Deposit equitable Co., Oct. 1, 1913	163.38
Interest on Bond	20.00
Donation to Lecture Fund	135.58
Membership Dues	2,305.40
Donations to General Fund	24.00
Donations for publication of Yiddish Edi- tion, Pamphlet No. 6	250.00
Sale of Literature	367.08
Sale of "Social Diseases"	57.45
	\$7,278.66

Disbursements:

Outstanding accounts April 1, 1913	\$70.10
Rent	300.00
Telephone	45.25
Salaries	1,265.50
Office supplies	225.00
Expense of Regular Public Meetings	136.50
Expense of appeal	69.00
Printing and distributing "Social Diseases"	371.72
Literature and Postage	578.11
Correspondence and postage	146.59
Lecture expense	1,171.32
Yiddish publication	182.25
	\$4,561.34

Balance on Hand:

Equitable Trust Co.	\$927.86
Interest on same Oct. 1, 1913	163.38
Bond Investment	972.14
Interest on same	20.00
Fifth Ave. Bank Balances	
Lecture Fund	\$749.94
Yiddish Fund	167.00
General Fund Deficit	283.00
	633.94
	\$2,717.32 \$7,278.66

ANDREW J. GILMOUR, M. D.
Treasurer.

ARE SANITARY PROPHYLAXIS AND MORAL PROPHYLAXIS NATURAL ALLIES?

RICHARD C. CABOT, M.D.

Before I begin the discussion of this subject tonight, I want to do what I think every physician owes it to the public to do—to express my profound admiration for the founder of this Society, who most cordially disapproved of me and everything that I thought. I have felt the weight of his disapproval, but could never hide from myself the fact that he was a “noble old Roman.” That we are able to speak to the public on this subject is due to Dr. Morrow who fearlessly exposed himself to the criticism of the public and of the medical profession by his action in taking up this cause.

I want to make a distinction which I think has not yet been made sufficiently clear,—the distinction between sanitary prophylaxis and moral prophylaxis. Owing to the kindness of your secretary, I have been able to read most of the proceedings of this Society since its beginning, and have learned that two speakers have already attacked this subject; that Professor Seligman has said before this body, “There is always a conflict between sanitary and moral ends,” and that Professor Balliet in 1908 had asked that they be kept separate; for this distinction I am here to plead tonight. Four distinctions between sanitation and morality occur to me.

1 Sanitation, whether in this field or in any other, can often be conveyed effectively by word of mouth. You can convey the dangers of venereal diseases, pregnancy, abortion, by imparting scientific information, and you can tell the means of avoiding those dangers, as they have been avoided in some cruises of vessels in the United States Navy, and as doctors often tell their patients how to avoid them. Sanitation can be, and is constantly, effected by spreading facts. The dangers to health that arise from visiting quacks can be conveyed by word

of mouth, and have been so conveyed. The sanitary soundness of continence can be and should be so conveyed. Often the desirability of knowing as a sanitary precaution, whom you are going to marry, can be and should be conveyed. The sanitary advantages of the isolation of the feeble-minded can be and are conveyed by word of mouth and by reading.

Now, contrast these simple matters (in which it seems to me that speaking and writing can accomplish a great deal) with the matter of morality. It seems to me that it ought to need no argument,—although I am sure that it does need some, to convince us *that morality cannot be conveyed by telling things*. You cannot make people truthful by telling them to be truthful; you cannot make them chaste by telling them to be chaste.

As I went over the proceedings of this Society, I copied a number of abstracts exemplifying the good intent of the speaker and his ignorance of the difficulties of carrying out his intent. Here is a sentence: "Boys and girls between ten and sixteen should know in a general way about the development of the ovum, of birth, the principles of heredity,"—so far, clear,—"*thus* understanding the sacredness of life from the beginning." The word "*thus*" concerns me;—"Thus understanding the sacredness of life from the beginning." Absolutely untrue, as it seems to me. One does not understand the sacredness of life by being told the facts of science. I quote again: "the significance of home"; "the importance of leading clean lives,"—"the sacredness of motherhood; the responsibilities of parents, the duties of the father, the sanctity of the home, and the sacredness of the human body,"—these are all ideals not within the power of science to teach. I do not see how any one of these things can be *told*. I do not see how any one can tell another the sacredness of motherhood, the sanctity of the human body. These are values, ideals, not facts. You do not like food, because it is sanitary or because you are told you ought to like it; just so a moral value is not conveyed by science, by facts, by information.

2 My second point is that force, law, and fear all have a definite value in sanitation but no influence on morality. We

all know that law has some influence in sanitation though not so much in sex-sanitation as in regard to other contagious diseases. But does any one suppose that you or I, or any human being is made to be good, or to be moral by law, or force, or fear? That radical distinction, between prudence and morality stands out.

3 People often make sanitary mistakes from ignorance. I don't myself believe they *often* make them in this particular field, but in other sanitary fields they certainly do. Any one who has any clear ideas knows that in so far as you are ignorant you cannot be moral or immoral. Morality is conditioned upon knowledge of the right and wrong in question. The child or idiot who does not know, who is ignorant of right and wrong, is altogether unable to do either right or wrong. He is non-moral.

4 Lastly, I don't suppose that any of us can doubt that the rich are cleaner than the poor and bathe oftener. They can afford to be cleaner. For the poor cleanliness is an expensive and difficult business. No one can doubt that the rich are more sanitary, and they probably suffer less from the consequences of their misdeeds in the realm of sex. I am constantly among the poor and among the rich, in the practice of my profession, and my impression is that the poor are better than the rich. If to be "clean" in the physical sense carries the sort of implication that we make when we carry the word into the moral sphere, the rich would be much more moral than the poor. But they are not.

So much for my group of contrasts. Now for some contradictions. Sanitation may increase immorality, and morality may produce disease; therefore the propaganda for the two do not go well together. I should like to substantiate these propositions. Sanitation may increase immorality. For example, sanitation may decrease the sense that any one cares what you do, so long as you remain healthy. Take sanitation as applied in the United States Navy, the most wonderful and successful sanitation that I know of, from the point of view of the prevention of venereal disease. Is it moral? I don't see how any one can say that this sanitation has any moral

influence over the men. Further I don't see how the sailors who know that that sort of prophylaxis is to be applied can help knowing that the attitude of their superior officers and of the nation they represent is one of absolute hopelessness as regards sailors' morality. A similar attitude on the part of a certain physician has to my knowledge had the effect of increasing immorality; *the harm is done by what he takes for granted* in giving his patients sanitary directions. It is always what people take for granted rather than what they say that does the most good or evil—for *that* is what grows by contagion and takes root. The manner in which this morally discouraging idea is conveyed is this: "Keep straight if you can, but if you cannot keep straight then take this precaution." Some of our profession are not profoundly interested in whether people are moral so long as they are healthy, and because that distinction can be sustained, morality is thereby discouraged. The physician does not say these cynical things. No one would say: "If you cannot help stealing, then avoid getting caught; if you cannot help deceiving your fellows, then cover up your tracks." We discourage latent decency every time we begin with that "if."

The use of measures, for the prevention of conception in or before married life may increase health but it may, note I don't say it always does, decrease morals by decreasing the power of self control. I suppose that any one would agree that what decreases the power of self control decreases morality, but no one would dispute that instruments to prevent conception do in certain cases, increase health. There you have morality and sanitation in opposition. Sanitation may produce immorality.

Now, the opposite. Morality may produce disease. It may produce bad sanitation. I have known women,—you have probably known women,—who thought it their duty and their privilege to bear children, even though they knew that child birth was fraught with danger to health. Morality in that case is bad for sanitation; obeying conscience is in this instance bad for the health. But such women take the risk, and I honor them for taking it. It is an old saying that every pregnancy

costs a tooth, yet such a pregnancy may be a duty and a joy. Pregnancy sometimes costs the mother a loose pelvis,—an exophthalmic goitre, disease of the kidneys, or disease of the heart. To do one's duty therefore is sometimes liable to be unsanitary.

The heroism of the physicians who worked for the cure of yellow fever was highly unsanitary and resulted in the death of one of them. The heroism of Dr. Ricketts, who worked in Mexico against typhus fever but failed to find a cure,—still the same heroism,—brought the same very unsanitary consequence, death. Captain Scott, whose diary I hope you have recently read in one of the current magazines,—Captain Scott, in his noble conduct toward his comrades lost his life. Dr. Grenfell, in Labrador, is doing very moral and very unsanitary things. In all of these cases, heroism which is morality raised to the *n*th power, results in very unsanitary conditions.

I have shown that sanitation may produce immorality, and that morality may produce unsanitary conditions, disease and death. This Society was, of course, started by a physician, and in its inception, at any rate, it leaned very far toward the side of sanitation. I have here the statement of the three declared objects of this Society, which you may not have read for some time. “(1) The general dissemination of knowledge among the public, in a proper and discreet manner, of the extent and dangers of these diseases, and their modes of contagion, direct and indirect. (2) The enlightenment of the public respecting the social dangers of these diseases, especially to the innocent members of society, through their introduction into marriage. (3) The education of young people in a knowledge of their physical selves, and of the laws and hygiene of sex,”—certainly with an idea to moral health. Two and a half of the three are sanitary; one should be considered as moral.

That seems to me very natural, in view of the fact that this Society was started by a physician. Physicians naturally lean to that side, and in many ways it seems to me right that they should. In my clinic I do not want to stop and teach morals. I want to teach sanitation, and work straight for it as far as I can. It seems to me confusing to try to teach

morality in a hospital clinic. But when the two *must* touch, which should lead? I think truth would make some sanitarians confess that they don't care much about immorality unless it interferes with health. I believe in your Society at the present time, the tendency is the other way. The tendency is toward teaching morality instead of sanitation,—although I do not believe that any considerable number of your members agree that they should be separated. I believe in sanitation so far as it does not interfere with morality, but I think many sanitarians care for morality so far as it does not interfere with sanitation. I think that any sanitary measure should be strictly and carefully studied to see how far it is likely to interfere with morality; I should not myself be able to recommend any sanitary measure which might make for immorality. For that reason, I cannot myself recommend any measures for the prevention of conception except abstinence; I could not myself recommend the methods of the United States Navy. They are splendid for sanitation but not for morality. I could not myself recommend or take any part in the sterilization of the feeble-minded. There are sometimes serious moral results in the community where the sterilized patient circulates, and I don't see how these are to be avoided.

Sanitary measures in the way of "fear talk," trying to scare people, I think can be used under certain conditions with effect and without danger to morality. So it is with the whole question of "sex education." I want such education as will convey sanitary good and no moral harm.

The rest of my time I shall devote to the question of *What is sex education?* I have said that morality cannot be conveyed by telling facts, or by scientific literature, or by information of any kind, and therefore "it is up to me" to say how I think it *can* be conveyed.

I have found in looking over your Transactions that those who have discussed this subject were apt to contrast "fact teaching" with some method of direct *moral appeal* and to say they did not much believe in these direct appeals, but rather in facts. I am not much convinced by appeals either; I am not much interested in the results secured in that way. I

care just as little about what are called "goody talks,"—trying to cram morality down people's throats. Then comes the much mooted question of teaching morality through biology. I don't feel that I have much authority to speak on that question, though I was taught that way myself, and have also seen something of it in Sunday schools. From what I have seen, I think that one can quite easily teach the facts about *maternity* in this way, but that one cannot teach in this way anything that is useful about sex,—and there I want to hammer out a distinction which has often been disregarded,—a distinction between knowledge of maternity and knowledge of sex. It is perfectly feasible to convey information about maternity by talks, but in my experience such knowledge has almost nothing to do with morality and with the problem of sex. You can know everything about maternity and nothing about sex. It is not until the questions of paternity and of the sex relations are approached that we reach the crux of the matter, and there biology does not help us morally because there is nothing in animal life that we want to follow. The teaching of the biological facts of maternity is valuable in its proper place, and I believe in such scientific teaching, not because I believe it makes people moral, but as a part of science is taught; it should be taught I think in the cold, scientific manner, without any morality tacked on to it. I don't know how many of you have read Professor Muensterberg's recent article against the wisdom of teaching "sex hygiene" in public schools, (New York Times, Sept. 14, 1913). I know no trained psychologist who takes issue with Professor Muensterberg on this point. I think the majority of persons who take issue with him have not studied the way in which action is related to intelligence.

The crux of this whole matter is not animal life but human psychology. It seems to me that it is a mistaken psychology which has guided us wrongly in this matter. When biology is taught in the right place, by the right person, and in the right situation—it is good, but I cannot see that it has moral value.

Our intellectual muddle often appears in the way we use the term "frankness." Frankness is what we need most in talking of venereal diseases. That is sanitation. We can-

not have too much publicity and frankness there, and I want it as much as Dr. Morrow did. The limitations of frankness come when you deal with morality. For it is not frankness which we need to make any one else better. By contrast look at the group of words often condemned in this connection—*silence, vagueness, mystery*. We do not want these in sanitation; we *do* want them in morality. There is a place for mystery and for silence in morality, and will be as long as morality is in existence. Let me give some examples:

The moral field is like a photographic field, it has a central focus and then vague parts about the edge; there ought to be in the moral life such a focus and such vague parts,—as there ought *not* to be in sanitation. Morality ought to have mystery in it. I should say, for instance, that it is a great pity for a beautiful woman to have her attention focussed on her own beauty. It makes her a less valuable member of society, a less valuable human being. She needs to keep her beauty more or less in silence, out of the focus and on the fringe of her consciousness. When an artist is painting, he should be largely unconscious of what his hand is doing; he will not paint so well if he knows what his hand is doing in detail . . . That holds in many regions of morality, as in the artist; not only a *clearness of consciousness here* but a *dimness there* is essential to efficiency or to morality. When you look at a friend's eye you do not look at its anatomy; you look through it; because you look as a friend, you look clean through the anatomy of the eye. It is clear to you when you look at it scientifically; it should be vague to you when in a friend you look thro' it to his soul. When you look at him, you keep the consciousness of his eyeball vague and misty, as you should.

In your personal relations with your friends, you do not keep pulling your emotions up by the roots to see how your friendship is growing; you leave them (rightly) in considerable mistiness, considerable obscurity.

These illustrations show the advantages of vagueness and mistiness in *some* parts of morality as contrasted with their disadvantages in *any* part of sanitation.

In morals, we are dealing with the will, and if we believe that the will is guided by the intelligence, we must believe that all people who *know* what is right will *do* what is right. How can we believe that when we know how medical students, nurses, etc., often act? The rich have more knowledge than the poor, but will anyone say that the rich are therefore better than the poor? The thing that controls the will is practice, the use of that will, and the contagious influence of other personalities. When your will has been improved, it has been by what you have done with your will and by the influence of other and better persons.

The next point that I want to make is that morality is one and not many, or that it is one in many. Any good achieved in any branch of morality helps all morality. A person who learns any kind of self control is helped toward all kinds. Anything that helps self control in one field will help in all fields, the field of sex as well as others. Whatever makes a person more obedient to conscience in matters of truth or courage will help him in matters of chastity.

Let us not say, therefore, that nothing has been done in this field. I admit that nothing of importance has been done in the way of sex-sanitation. But don't let us say that nothing has been done to help us toward better sex-morality. A vast amount has been done, all that you and I have achieved in our own chastity is the result of what has been done for us. Our own chastity is the result of what has been done for us and by our own wills. Whatever influences have in any way helped you for good have helped you in chastity. We sorely need, in the modern world, better and more moral training, but we cannot have a separate cult to train each virtue. We cannot have a separate training against lying and another against stealing. In the first place, each one would take an eternity, and you would never have a chance to begin the second; and the next objection is that any one of them pursued in that way would make you a prig. We get morality not by consciously cultivating particular virtues, but by making ourselves useful men and women, by practice and by the love and imita-

tion of our betters. Thus, morality is cultivated in hundreds of ways all at once.

Conscious as well as unconscious morality, including chastity, is trained by discipline and by arousing enthusiasm and love for some person or place or institution. Many a man who belongs to a college, for instance, behaves himself better on account of his love for that place; many a man has been better than he otherwise would have been because of his love for a particular hospital. We do not make enough of that fact in education. But stronger than that is the love for a particular person; that has the greatest power to keep us straight in this as in any field.

Wherever the conditions of intimacy and interest, exist,—intimacy with the right person and interest in the right thing,—moral training is going on, and cannot be prevented from going on; whatever furnishes these, helps chastity. The best lecturer that I have ever heard on this subject is Miss Laura Garrett, and I have noticed in her lectures that what was conveyed to the listeners was not so much the particular facts of biology as the personality of Miss Garrett. That would have been conveyed just as well had she been teaching geology or any other ology. The same thing was true of Dr. Morrow. I am doubtful of the good he accomplished by telling facts, but I am sure that the presence and atmosphere of Dr. Morrow has done good to many of us. Whenever the conditions exist for such intimacy, you have the conditions for moral training.

Such conditions may exist in an organization like the Boy Scouts, or the Camp Fire Girls, or in the relations of students with their athletic instructors. There you have prolonged contact between adults of the right type and young people in the growing stage. In contrast to that, the public school is not the right place for moral training in this field. It is not the place for sex talks, because it rarely gives the opportunity for intimacy and high moral enthusiasm. It is not the right situation for the conveyance of facts of this kind. There are no facts that can not be profitably conveyed by the right person in the right time and place. But in the schools there are very

rarely the right conditions present for the imparting of sex-information.

The chief motive for advocating this teaching is that "something must be done." That seems to me a fundamentally wrong motive. Suppose that people believe as I do in religious education and also believe as I do that nothing is being done about it in many places at the present time. Shall we then teach it in the public schools? Certainly, if you can avoid all sectarian features. But you can't do that at present. Therefore, the fact that "something must be done," is no sufficient reason for resorting to the school. So I should say about the teaching of sex hygiene in the public schools. That the schools are no place for it, though it is fearfully needed, is as true of sex teaching as it is of sectarian religion.

I don't pretend to be unprejudiced on this matter. I do care more for morality than for sanitation. Where the two conflict I want morality to lead and to govern.

The natural place to begin in this reform is with ourselves. I need help in this matter, and I think you do. As I have known doctors, social workers, and others, it seems to me they too need help, as we all need help in sex-morality. Their thoughts and acts are not always on the highest possible levels. Morality must be judged not from action alone but from people's thoughts. Jesus Christ said that whosoever looketh on a woman to lust after her has committed adultery with her in his heart. If that is so, we must begin the reform with ourselves whom we are most capable of affecting for good; no one needs it more. I am very doubtful of my ability to help any one else in this field, for I am doubtful of my ability adequately to convey my enthusiasm for certain persons and above all for a Divine Person. So, moral teaching is done, if it is done at all, by beginning our reform at home.

DISCUSSION

MR. R. FULTON CUTTING: I feel very incompetent to discuss a paper of this kind. It is very profound. Knowing about Dr. Cabot's services and the admirable work he is doing I came prepared to say amen to everything he might say and, more than that, to re-endorse whatever he said. But he has not said a thing that I expected, and I feel somewhat at sea. I should like to read the paper over carefully before I undertake to criticise it even superficially. I confess that I am disappointed that he wants to disassociate morality and sanitation. It seems to me that sanitation was first started by morality,—that is through the Mosaic code. The details of that great code taught sanitation by religion. So many of these details were purely sanitary that the people were taught to be clean by it, and the intimacy between morality and sanitation was perfectly established,—I cannot, therefore, but feel that the only hope for sanitation is through morality and I am not at one with Dr. Cabot's views.

Also, I do not follow his logic in the relationship between cleanliness and morality, or rather his comparison of righteousness as practiced by the poor and the rich. I agree with him on the whole that the poor are more moral than the rich but is that due to sanitation? I believe in public baths because I believe they tend to promote self respect, and self respect is surely a moral quality. Moreover, I believe that cleanliness has something though not much to do with the conduct of the rich. If they were not so clean they would probably be a great deal worse than they are.

But there are other questions, of course, that are factors in righteousness. We have been taught by the Great Teacher that it is harder for a rich man to enter the kingdom of heaven than for a camel to go through the eye of a needle. In that connection, I recall a story told me by General Horace Porter.

He was speaking of a German regiment that went to the Civil War in 1860. When they reached Washington some one produced a bottle of whiskey, and some of them drank too much, and the Colonel of the regiment was shot and killed. They had a great funeral a day or two later, and the chaplain, who was a friend of the dead officer, delivered the oration. He said that Colonel Schmidt "was a very good man; he was a poor man, too. It was a good thing to be poor and it was harder for a rich man to get into New Haven than for a camel to swallow a package of needles."

I shall not dwell upon the relation between morality and sanitation, for with me is Dean Sumner of Chicago, who will consider that question. Our hope for the future in this issue springs from the example of those who have both morality and religion, until we associate religion, morality, and sanitation we will make no progress. I feel entirely sure that the sanitary, the cleanly man, is more moral than if he were not cleanly, and on the other hand is it not the experience of all rescue workers that when a man becomes moral he becomes cleanly. The two cannot be disassociated.

DEAN WALTER T. SUMNER: I have in my library a book which I think is entitled "Two Hundred Thousand Familiar Quotations." I feel that this paper contains two hundred thousand epigrams, and it would be almost impossible to answer them. I agree with many of them; many of them I do not agree with. It would be impossible to pick them out without going over the paper very carefully, but as to the general proposition with regard to the moral phase of the question I must say, in all kindness, that in all the years that I have been familiar with moral philosophy and moral theology I have never heard quite so unique a position taken. It may be sound, but I cannot subscribe to it. For instance, the premise that morals are not to be taught by words, but by personal relationship, the personality of the teacher; yet I should feel that my life work was a failure if what I had to say was of no value from a moral standpoint, and that when we talk of moral things, even though we may talk at times a little "goody, goody," that some good and some advancement is

not made. I am frank to say that I don't know how moral advancement does take place excepting through the intelligence, and I don't know how the moral will is strengthened except by intelligence. There may be an argument that will give us this answer, but the psychology that I have known is certainly along the line that the will is based upon moral intelligence.

I had intended tonight to speak of something practical rather than of a theory. I wanted to speak of the teaching of sex hygiene in the public schools of Chicago. I do not agree with the speaker in his argument that the teaching of sex hygiene in the public schools should be tabooed, just as is the teaching of religion. He says that it would be all right to teach religion if we could do it without doing harm or arousing prejudice, and that it would be all right to teach sex hygiene unless some harm is done. Why, have we not teachers who are able to teach biology, and physiology, and sanitation from a moral standpoint? I believe we have.

About three years ago in Chicago we introduced into the Board of Education a resolution that there should be teaching of sex hygiene to the pupils of the high schools. A Committee was appointed, and several meetings were held, and then a report was made, or rather the Chairman of the committee suggested that as a report the Committee should come back to the Board of Education with the statement that sex hygiene could not be taught separately from morals; morals could only be taught by the religious, therefore sex hygiene should be taught in the public schools by the religious. We succeeded in having the committee report back that the time was not yet ripe for the teaching of sex hygiene in the public schools.

A year later we got an appropriation to teach the parents. We found that if we could stir the parents up to the point where they would teach their children, we would make some advance. Accordingly a corps of ten teachers, five men and five women, was appointed to instruct the parents, keeping in view the point of morals as well as the information in biology,

etc. That was not a success. The classes of parents averaged about sixty.

About four months ago, another movement was started, namely to secure \$10,000 for the teaching of sex hygiene to the pupils directly. That nearly cost the schools the loss of the most able worker I have ever known. Finally the public press was aroused, and public opinion was crystallized, and Mrs. Ella Flagg Young was retained as Superintendent, and the teaching of sex hygiene is going on in Chicago.

I agree with Dr. Cabot that it is difficult to agree just what shall be taught. It is still more difficult to find the right teachers, but we believe there are men and women physicians who can teach high school pupils this subject with safety. The matter is still in the experimental stage.

There is one other thing that I wanted to speak of in which at the present time I am most deeply interested, and it has a direct bearing on both morals and sanitation. We guard our business with a great deal of care. If a group of men desire to form a corporation, they must secure the permission of the Legislature, and if a man wants to get a license to have a push cart he must secure a group of men to vouch for his responsibility. Now, if a man wants to get married, he goes to the City Hall alone and unknown; the clerk takes his name and that of the woman, also unknown, and they are allowed to marry and pass on to the succeeding generation any physical or mental disabilities which they may possess. Is it any wonder that we have from 200,000 to 300,000 defective and feeble-minded children, costing \$200,000,000 for their care and up-keep, and that their number is increasing more rapidly than our ability to care for them? Is it not time that we should begin to restrict the selection in marriage so that those who come for marriage should present a certificate that they have neither mental nor physical deficiency?

Now with regard to the effect of this teaching. It does not matter whether we have had one, five, or no weddings at the Cathedral in Chicago since we took the stand that we would have no wedding ceremony there without such a cer-

tificate. What is important is this: Since that time over fifty ministerial associations, representing nearly all the denominations, from Maine to Chicago, have adopted similar resolutions; medical societies have recommended state legislation on this subject; the legal associations have not been indifferent; two national conventions of Jewish rabbis have taken the same position; fifteen states have legislation pending; five states have legislated on the subject—all since Easter, 1912.

But what is of more importance than all this,—or whether we can advance this education by word of mouth or not,—is that fathers and mothers are giving their attention to the subject; young women who come to the marriage state are demanding some assurance that shall protect them from the effects of vice and sinfulness; and, best of all, boys are learning for the first time that there is a calling that is as high and holy as the call to motherhood, and that is the call to fatherhood, and that they must lead such lives that they will be clean and wholesome, and that they shall not be physically or mentally defective. And I don't know how that is coming about except by teaching it by word of mouth, and by moral education. I know nothing stronger, from a sanitary or moral standpoint, than to talk to a boy something like this:—this is by word of mouth: "Will you not make this resolution: 'Some day, I expect to marry. I am determined to bring to my wife as pure a life as I expect of her.' Or this suggestion: 'Somewhere, some girl is keeping herself pure, and sweet, and clean for you. Can you not do as much for her?'" That is teaching morals by word of mouth. I think it has its value.

THOMAS M. BALLIET, PH. D.: Our discussion tonight has been rather philosophical and theoretical. In actual practice many theoretical difficulties will not occur. It is possible to be too timid and cautious because of the chances of doing some harm along with the great good that such instruction can accomplish. All teaching which is not perfect does some harm; children have been driven out of

school and into bad company by the blundering teaching of geography and arithmetic; we may do harm in religious teaching, but that is no reason why we should not attempt it. The only way to find out how and to what extent sex instruction can be given is to try to give it. This is the scientific way of determining anything. Such experiments should be made under favorable conditions and by capable teachers.

Our choice is not between leaving children in ignorance of sex knowledge or giving them this instruction. They are now getting such knowledge from impure sources, and sometimes in revolting ways. Intelligent teachers couldn't possibly blunder so as to do as much harm as is now done. This is as true of most of the children of good homes where parents never suspect it, as it is of children who receive the education of the street. Let us not be too timid about the subject.

No one questions the advisability of giving instruction in a way adapted to the age of the pupil, privately, both in the high school and in the elementary school. In fact, such instruction has been given for years in individual cases where it was especially needed. It should be given by the principal or by a teacher whom he designates. It should not be attempted by teachers generally. The majority are not equipped to give it.

In high schools sex instruction can be given in connection with biology, physiology, and ethics. I believe that ultimately we shall teach the peculiarly human aspects of it only in ethics; but we shall use the facts of biology and of pathology to reinforce ethical truths. Much of the instruction in high school can be given in class, with the sexes separated, and each group taught by a teacher of their own sex. The only question to be tested is whether all the instruction in secondary schools can be given in this way or whether it is better to give the more intimate knowledge of the subject individually.

In the elementary schools we are surely not ready as yet to give such instruction in class. To attempt such a thing would be altogether premature and highly unwise. Neither teachers nor the public are ready for such a step, beyond the teaching of reproduction in plants and the lower forms of animal life, in nature study. It is in my judgment a mistake to

ask formal permission of school boards to introduce it. School boards would hesitate to assume the responsibility before knowing how it is to be received by the public, and such formal permission brings it before the public prematurely for discussion and is likely to arouse opposition. This is the mistake that was made in Chicago. The proper way is to go ahead and teach without saying anything about it. It can all be given in connection with studies already in the curriculum, such as have been named above. After it has been successfully done in a limited number of schools, it will not be difficult to get the sanction of the board to make it more general. We must get the nine points of the law before we say anything about it. The moment I saw the announcement in the papers that the board of education had decided to introduce such sex instruction I knew that a serious mistake had been made. It is a mistake, too, to engage physicians, or anybody outside of the school system, to give this instruction. It can best be given by carefully selected teachers of other subjects, who are already engaged in the schools and who have a moral hold on the pupils, as no new comer who is not a trained teacher can possibly have. It takes a physician longer to learn how to teach than it takes a teacher, especially a teacher of biology, to master the facts to be taught. When outside persons are especially engaged, there is involved additional expense, and this makes it necessary, as in Chicago, to get formal permission of the board.

Dr. Cabot is unquestionably right in saying that sex hygiene must be subordinated to sex morals. Ultimately, I believe, as already stated, the most vital phases of the subject will all be taught in the class in ethics. There we shall find it easiest to create the right atmosphere for it. I do not agree with him in saying that information has no influence on ethical conduct. It is only one of the controls, and alone is often not effective; but it is false psychology to deny it all ethical value.

The question as to whether virtue can be taught is as old as Socrates. If knowledge did not affect conduct, it would be impossible to account for the evolution of intelligence. Its very function is to guide action, as it is the function of feeling

to impel action. In the ordinary situations of life, it does control conduct; men usually act rationally. It is only where intelligence comes into conflict with a powerful racial instinct that it often fails to control when not reinforced. There is where the personal touch, or force of personality, the communication of emotion by contagion, and the power of religion, come in. But the teaching of morals and religion alone has also failed in the past. Both religion and morals have struggled against vice for several thousand years and have largely failed. Let us add scientific knowledge as an additional element of control. That is what sex education means. No mere moral or religious teaching has ever aroused the public conscience as has the publication in the last few years of the facts as to the social diseases and their terrible effects upon the innocent. Scientific knowledge is going to be effective because it puts a scientific basis under our moral teaching.

DR. LUTHER H. GULICK: The task which the speaker of the evening has given us, as Dean Sumner has suggested, is an impossible one. I came here with the conviction that Sanitary and Moral Prophylaxis belong together: Dr. Cabot has almost converted me to the belief that they do not belong together, and on that particular phase of what he has said I must speak.

I am sure that we misunderstood Dr. Cabot. He has evidently been using words in a rigid sense. He has used the word 'sanitary' and the word 'moral' in senses that are not those of common conversation but those of exact definition. Many of his illustrations are given undoubtedly for the purpose of showing the sense in which he was using the word sanitary and the word moral. When he says that morality cannot be conveyed by word of mouth and that sanitation can be so conveyed, I suspect we would all agree if he defined his terms; and yet sanitation is a matter of conduct and morals is also a matter of conduct. Conduct may be influenced by example,—even though conveyed by the words of a printed page. Aspiration expressed in a poem may be only less effective than the transference of character which comes through personal association which we all recognize is the deepest means

for the development of character,—I suspect therefore that we differ only in the use of words.

Are the two subjects to be considered out of relation because they conflict? Human beings, as a rule, are eternally at conflict within themselves. I desired to sit in that seat, but having promised to come up to this platform, I came, because the desire to do as I agreed is stronger than the desire to sit in my seat at the present time. The two greatest conflicts which occur within us are the conflicts which arise between hunger and love. Our basic and yet largely divergent desires are the desire for affection,—to give and to receive,—and the desire for those things which make for individual nourishment. Love almost always makes for self sacrifice and is at variance with hunger and all its variations, and yet shall we say that because hunger and love are divergent that therefore we can understand the individual only by separating them? We can only understand them by considering them together.

Community hygiene is only to be understood in terms of sanitation, and we, as individuals, often have to restrain ourselves from things which would be good for us at the moment. We cannot throw the garbage out of the window, (although at the moment it might be very convenient for us), because it would be bad for the community. Community and personal hygiene show the same kind of divergence which the speaker has discussed, and in discussing this whole matter of the inevitable conflict between the two they are only to be understood each in terms of the other, and not by separating them.

How is conduct influenced? how is character developed? how are the moralities grown? Certainly not by mere information. Certainly, predominantly, by personal contact. It seems to me that the speaker of the evening could not have given a more complete contradiction to his thesis than he did in speaking of the teaching of Miss Garrett, for there he says what we all believe,—(and I believe we all believe alike, fundamentally), that the significance of the teaching is the character of the teacher. The finest human traditions of the grace and charm of woman in the home, may be passed on from mother to daughter while teaching her churning or butter making. A

cultivated man by going camping with boys may transfer fine character in this way just as well as by teaching Greek roots. The greatest moral factor in the world has been the more or less constant association of a leader with a limited group of persons in some relationship involving the affections, evoking admiration, loyalty, and therefore character in its various aspects. The sex question is not to be understood in the light of physical maternity nor in the relation of men and women to each other, nor of physical paternity. Sex is to be understood only in the light of the affections. I quote freely from a previous article by the reader of the paper: "There is no possible analogy in the biological world in the relations of animals to each other which will throw any real light on the significance of the human family or of human affections. The only thing that gives real vision in this matter is affection. In the world of the affections we need imagination, symbolism, poetry, mystery, and often silence." I think none of us believes other than this. The explanations of human relationships is not possible except in terms of the affections, and the attempt to have people believe that they can understand sex by merely knowing about pollen, and sea urchins, and lobsters, is to positively mislead them. I make no plea for ignorance—I protest against false knowledge.

DR. BERNARD S. TALMEY: When I joined this Society, and read its name, "The Society of Sanitary and Moral Prophylaxis," I understood that it was a society for promoting moral and sanitary prophylaxis. Of course, stealing is immoral, murder is immoral, lying is immoral, but we do not call these immoralities by that name; any one who steals is called a thief, and a person who deliberately kills another is called a murderer, but any one who is habitually unchaste we call, as a rule, immoral so that that word has come to have distinct meaning and by reading "Sanitary and Moral Prophylaxis," I understood that sex sanitation was meant.

The speaker said that ignorance is never the cause of immorality, because if any one were ignorant he was not immoral. Here lies the trouble. Our young men are not immoral but non-moral. I cannot speak of the American youth, for I

was reared in Germany. But I tell you that there is not one immoral young man to be found in Germany. They are all non-moral. They do not know the ethical reason why they should be chaste; they think to be unchaste is normal for a young man. Every girl knows the ethical "why" why she should be chaste. We have to teach our boys too the ethical "why" they should be chaste, why it is not right to be unchaste, why it is immoral to do certain things. This is the work the German Societies began about fifteen years ago. Religion does teach this, but has religion succeeded in checking the evil? Religion has taught chastity for the last two thousand years, and even longer for chastity is a fundamental part of all religion. Has it succeeded? It has not. We are as unchaste now as we were nineteen hundred years ago. Since the metaphysical teaching of chastity did not banish unchastity out of the world, and this is what religion means,—we have to tell the boys that the ethical "why" why they should not be unchaste is because they will be punished. You have to teach them by fear. Fear often does prevent men from doing these things. If a boy knows that gonorrhoea is very seldom really cured, then he will perhaps abstain from contaminating himself. I have seen a young man in Germany who was as unchaste as any one else become abstinent in this respect after he had read the Kreutzer Sonata by Tolstoi. If you teach a boy and tell him what may happen to his wife when he marries,—the things we see every day in our practice,—I think that once in a while some of these young men will abstain.

The important question is When should we begin our teaching? I have had some correspondence with President Eliot of Harvard, about this very question. He at one time criticised my book "Genesis," because he said knowledge alone does not prevent immorality; medical students know these things, and yet they are not moral. The truth is that medical students when they begin to learn about sex have been contaminated already. You cannot teach a drunkard abstinence after he has become a drunkard; you must teach him before he has become an inveterate drunkard. If you want young men to be chaste, you must teach them about sex matters before

they ever had any such connections. After they have once tasted of the tree of knowledge it is very hard to prevent them from doing this by abstract knowledge. They have lost much of their will-power.

Do medical students know all these things? Do they? As a rule they know nothing about the subject. Be assured that until a few years ago ninety-five out of every hundred physicians thought gonorrhoea of no more importance than a cold in the head,—physicians the same as laymen. We must teach many physicians even today the seriousness of these conditions. This is the reason why I believe in sex education. We must begin very early,—before the boys—it is chiefly a question of the boys,—have contaminated themselves. We must also teach the teachers and the parents, so that they will in turn be able to teach the children.

DR. S. ADOLPHUS KNOPF: There are a few points in Dr. Cabot's discourse regarding which I would like a little more enlightenment. Before coming here this evening, I visited an exhibition in the Metropolitan building where there is an admirable display showing the effects of feeble-mindedness. Some very alarming statistics are given. It is there stated that the number of feeble-minded in the United States runs up into the millions, that the number is on the increase and the tax-payers have to pay still more millions of dollars for their maintenance. Only a small proportion of the feeble-minded are segregated; the majority have a chance to procreate their kind. Yet, Dr. Cabot does not believe in sterilization of the feeble-minded. May I say, I do believe in it most emphatically? I decidedly agree with Dean Sumner's idea that no person should be allowed to enter matrimony without first procuring a physician's certificate as to his mental and physical fitness; but, alas! does that prevent procreation? Of the unfit at the present time, hundreds and perhaps thousands of feeble-minded, epileptic, partially insane, or chronic drunkards are permitted to beget their kind. Not until we take the matter into our hands in a sanitary, scientific and humane way and sterilize the absolutely and hopelessly feeble-minded and unfit will

there be a reduction in the number of the feeble-minded and criminally inclined population.

Dr. Cabot has said that there has not really been any progress in sanitation. I know he does not mean that. He is one of our most brilliant teachers of hygiene. I have learned a great deal from him, and when he remembers that until twenty-five or thirty years ago the average length of life was twenty-seven years, and that it is now thirty-five he will admit that there has been quite a considerable progress in sanitation and that humanity has benefited by it as much as by moral teachings; the two, I believe, go hand in hand.

Last, but not least, I hereby declare in all sincerity that I firmly believe there are occasions when the prevention of conception is legitimate and moral; I am willing to take the responsibility before the law and before my God for having prevented conception in a hopelessly consumptive woman and warned the hopelessly consumptive man against bringing tuberculous offspring into this world. I go even further. When the unhappy thing has happened, and a woman in the later stages of consumption has conceived, I call in consultation another practitioner and an obstetrician, and if we all agree that the woman's life is in danger in case we allow pregnancy to go on, we ask the consent of the husband, have him sign a document to relieve us from any legal responsibility and proceed to the careful and antiseptic emptying of the uterus. I think by such procedure we have done our sacred duty, first in saving the life of the mother and secondly in preventing a child from coming into the world predestined to a life of invalidism.

DR. RICHARD C. CABOT: I owe the audience an apology, for it is evident that I have not succeeded in touching even the surfaces of your minds, and have not made an atom of impression in making the distinction which I desired to make. I hope for better luck another time.

You will remember, however, that the subject of the address is the question of whether sanitary and moral prophylaxes are *natural allies*. I say not, because allies are equal, while

in my creed the moral question predominates, not the physical. Where the moral and physical are in conflict, as they not infrequently are, the moral should predominate, the moral should lead and the physical should ever be the servant. That they go together, as Mr. Cutting has told us, in the Mosaic code, we are, of course aware, and I think that some of my Hebrew friends are rather sorry that they do, and consider as I do that the essential and the non-essential have been rather dangerously confused because the sanitary and the moral have been put side by side, and not one made the servant of the other. I remember at least one matter in which I certainly gave the wrong impression,—that was the question of conveying morality “by word of mouth.” What I should have said was that one cannot convey it by merely conveying *information*. Dr. Sumner conveyed morality to us here tonight by word of mouth, not by information, by the contagious warmth of his splendid personality. That is what I tried to bring out, and what I believe as much as ever. The fundamental task of the Christian preacher is to convey the personality of Christ and not his own ideas, and in so far as the preacher conveys the personality of Christ he does the most practical moral good. That service any one of us can do, far more practically than by the so-called “practical” method of telling facts. Certainly that sort of preaching does convey personality and so morality by word of mouth. One may even convey morality by word of mouth when speaking, in spite of speaking sanitarily, provided he is enthusiastic enough. The enthusiasm, not the sanitation, helps us morally. I did not use the words sanitation and morality in their ordinary, conventional sense, simply because the ordinary sense is hopelessly confused, as has been shown, in most of the remarks made tonight, and in almost all of the writings on this subject. Surely the two things, morality and sanitation go together, surely they often accompany one another, but one should be the servant—they are not allies.

THE OLD DOCTORS STORY*

A Story of the Social Evil.

ISAAC WILLIAMS BREWER, M.D.

At the college from which I was graduated it was customary for the faculty to give an informal supper to the graduating class on the night of the Commencement. These suppers took somewhat the nature of a "God's speed" to the new Doctors, and there was always an address by some member of the faculty.

Our class was musically inclined and one of the members had written a song in which there was a hit at every member of the faculty. The best hit was at the professor of surgery who was called "Dismal Jimmie." The song brought down the house for it was very witty. After the applause had died away "Dismal Jimmie" arose to speak. There was an extra shade of sadness in his handsome face as he stood before us, and for a moment most of us wished that his name had been left out of the song.

In the class room we had known him as a most exacting teacher, while in the amphitheater we had watched his nimble fingers work while he explained with minuteness the steps of the operation. However, he was not popular and we all wished that some other man had been chosen to speak to us at our last meeting within the old college walls.

For a moment he stood there as though embarrassed, his face twitched a little and he cleared his throat with a short nervous cough that was foreign to his usual way of speaking, and looking straight at us and through us he said:

"Gentlemen in the very clever song that has just enlivened this our last meeting on the plane as teachers and students, you

* Published in interest of the sanitary work in Tompkins County, N. Y. Copyright 1913, by Isaac W. Brewer. This story changed, but the essence of it is as it came to me in my professional work.

have called me "Dismal Jimmie." The name has been applied to me for so many years that I have come to know it as well as the one given to me by my parents.

The students gave it to me because my lectures are devoid of jokes and because I seem to take but little pleasure out of life. The name is well applied, for my life has not been one of pleasure. Tomorrow you young men will begin a new life and it has occurred to me that I would tell you a little incident that happened to me in the days when I was young and just beginning as you are—when I was filled with ambition and the spirit that comes with a college training.

If you will look out of yonder window across the moonlit lake you will see the dark outline of a wooded hill, and amongst the trees you will see the roof of an old country home. In that house I began life. Just before you enter the wood you will see a small log school house, which was built long before this town or university was founded. In that little school I began my education. There was just one teacher for all the children of the neighborhood, but the school was divided into many classes. In my class there was one girl who we will call Clara, and a boy who we will call Will. We three were in the same class for eight years and became fast friends. In those days boys and girls were thrown almost entirely on their own resources and the friendships formed lasted to the grave.

Will was a bright, brave, dare-devil fellow who was liked by all, especially the girls, but it was plain to see that between him and Clara there was a love that would last.

After the district school Clara went to a girl's school in New England and Will and I to college, and later Will studied law and I medicine. During our college years we lived together like brothers and after graduation we came here to practice. Will went in with an older attorney and was away much of the time attending court in other places. Returning from one of these trips he came to me for treatment of the "clap." In those days most of the profession and all of the general public considered that disease no worse than a "bad cold." I followed the usual treatment, but the case was obstinate and eventually became what was then called "gleet,"

which was considered a simple catarrh and in no way contagious.

During the late summer I read in one of the journals a report of some cases of disease of the pelvic organs of women that had been treated by a physician in Philadelphia. He showed that these diseases in many instances were nothing but gonorrhoea, and that the infection had come from the husband's gleet. That impressed me very much and as Will and Clara were to be married in the fall I told him about it and urged him to in some way postpone the wedding until he was cured. He would not listen to me and when I became more urgent openly accused me of trying to scare him into jilting Clara so that I might marry her. This was our first rupture and I saw nothing of him until the wedding. At that function, much to the surprise of the town, I was a spectator and not the best man.

All fall I had worried about Clara and had endeavored to solve the problem in such a way as to save her and at the same time leave her to Will. However, there was no solution and on the wedding day I found myself in the church, looking up at Will standing in the chancel as he awaited his bride. As Clara came up the aisle she smiled at me and that smile cut me to the quick. Presently, the minister said in a clear voice that could be heard all over the church, "If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace." He paused and his eyes wandered over the congregation, seeming to rest on me for a moment. I could feel the color come to my face and for a moment struggled to speak, but knowing that I would not be understood said nothing and the service went on.

After the wedding I saw but little of them. In due time a baby came but it died within a few months and Clara never seemed to recover her strength. From a strong girl full of life she became thin and rarely went out because she was always tired.

About two years after the wedding Will came into my office, just as though nothing had happened between us. I

was mighty glad to see him for I had longed to be back on the old terms with him. He talked for a while and then went out but I could see that there was something on his mind. In a few days he came again and after talking for a short time asked me to come and see Clara for she was pretty sick.

The following day I operated upon her, unsexing her and making her a woman of forty-five at the age of twenty-five. Will and I never spoke of the cause of her trouble and she never knew that she was called upon to suffer because of the "wild oats" that Will had sown and had not gathered before he was married. Suffer she did and she was never strong or well again. She has gone to a land where there is no more suffering. Will has become a great man in our country, and by his real name is known to all of you. It is his money that has come through me to this college, and you men have enjoyed advantages not to be had elsewhere because of the suffering of a woman and two men.

In the new life you will begin on the morrow you will meet problems similar to the one that confronted me at the wedding, and upon the solution you make will depend the happiness of yourself and those who depend upon you. May I ask that you avoid the rock that wrecked our lives and made me "Dismal Jimmie." In those days our code of ethics required absolute silence regarding your patient's disease. Now silence that injures innocent women and children is a crime and a disgrace to the profession to which you have just been admitted. Stand not for crime, but in protecting the innocent have mercy on those who have fallen.

After closing his remarks he stood for a moment, a wonderful picture of manliness, head erect, shoulders square, with a keen blue eye that looked straight through you, while his face shone with a fullness of spirit that no words can picture.

No one clapped as he sat down, and after a few common remarks the gathering broke up and our college days were over.

During the summer death claimed him and we never saw him again, but his confession opened to us a new line of professional conduct and duty.

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A REGULAR MEETING OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST 43D STREET, THURSDAY, DECEMBER 11, 1913.

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THE DRAMA AS AN INSTRUMENT OF SEX EDUCATION

JOYCE KILMER

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen.
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

This, ladies and gentlemen, is platitude. That is, it is a perfect expression of a universal and eternal truth. And it is the expression of a truth which has direct bearing on the subject now under discussion. For the main charge against the plays which have recently been held up to our admiration, as instruments of sex education, seems to me to be that they make sexual immorality and the evils which accompany and follow it, things not hideous and terrible but tawdry, commonplace—as unreal and contemptible as any of the ordinary phenomena of the theatre.

This is only one of the counts against the modern play dealing with morbid sex relationship. But it is the chief positive charge. Before considering it in detail, it may be well to look at the negative side of the question. Let us recall the wording of the subject of tonight's discussion. It is "The Drama as a Factor in Sex Education." Now education is defined by the Standard Dictionary as "the systematic development and cultivation of the normal powers of intellect, feeling and conduct, so as to render them efficient in some particular form of living or for life in general." Can anyone here present honestly say that Mr. Scarborough's forceful drama "The Lure" or Mr. Bayard Veiller's "The Fight" or M. Brieux's "Damaged Goods" has really developed and cultivated his powers of intellect, feeling and conduct in regard to sexual matters? Can anyone even say that all these three plays together and the two white slave moving picture shows thrown in have really given him a single item of information on sexual matters that he did not possess before? I doubt it. I doubt very much that any blithe young libertine tripped gayly into the Fulton Theatre and learned to his consternation that certain painful and disgusting diseases were frequently the result of sexual immorality. I doubt if anyone learned for the first time from "The Lure" or "The Fight" that the life of a daughter of

joy is not a joyous life. The advertisements of patent medicines and quack physicians printed daily on the sporting pages of New York newspapers left M. Brieux no secrets to disclose.

It is possible, of course, to imagine "Damaged Goods," "The Lure" and "The Fight" used educationally, but the thought is not one on which the fancy loves to dwell. It is possible to imagine a tremendous pageant in Central Park, perhaps, to which all the school children of the city were invited. There might be four stages. "Damaged Goods" might be given on one, "The Lure" on a second, "The Fight" on a third and Mr. Reginald Wright Kauffman's "The House of Bondage" on another. Such an entertainment would undoubtedly be vastly enjoyed and undoubtedly it would put many of the younger children present in possession of new facts. I do not think that the most devoted admirer of these plays would consider this a beneficial exhibition, but it is absolutely the only way in which they could be used to give information—absolutely the only way in which they could really become factors of sex education.

I am willing to pass over the charge that what are termed the White Slave dramas are untrue, because I am not a specialist in this picturesque subject, and my opinion as to the veracity of "The Lure" and "The Fight" would be valueless. I will not attempt to prove, as certain distinguished students of social problems have stated, that actual White Slavery is exceedingly rare, that the cases in which a girl is forced against her will to lead an immoral life are difficult to find. This, however, I do affirm, that the sex plays which we are considering tonight are grossly defective as instruments of education because they show only one side of sex relationship and that the diseased side.

Ladies and gentlemen, I was once sentenced to a year's servitude as teacher in a high school in a small New Jersey town. I am not at all vain of my career as a teacher, I did not know and do not now know, much about teaching. But I had at least this elemental knowledge of my work. I never attempted to instill a knowledge of English grammar into my pupils by making them day after day, and week after week, devote themselves to a study of grammatical errors. The ungrammatical sentence was occasionally given as a test of their knowledge but their work chiefly consisted in the study of correct English, of the best prose suited to their comprehension. What would you think of

a teacher of mathematics who did nothing but exhibit to his pupils problems incorrectly solved? Of a parent who tried to improve his child's table manners by habitually, as a horrible example, eating with his knife, drinking out of his soup plate and wiping his mouth on the table-cloth? This is exactly the method of the people who have constituted themselves our teachers in the important matter of sex relationship.

You must be healthy, they say. All right, we say, how shall we do it? And they show us a succession of people repulsively diseased. You must be continent, they say. And they enforce this lesson by showing us a mimic world, populated entirely by harlots and rakes. It is true that the ancient Spartans once a year, showed a repulsive drunkard to their young men in order to emphasize the value of temperance. But they did not din the topic of drunkenness into their ears, day in and day out. On the contrary, they held up for their emulation, examples of dignity, strength and sobriety. No preacher ever changed the tenor of a man's ways by continually harping on the text "the wages of sin is death." He can not afford to neglect the rest of the sentence "but the Grace of God is life everlasting."

The dramatists whom we are considering are undoubtedly sincere men but they are trying to make their audiences virtuous by concentrating their attention habitually upon vice. And this, as Euclid says, is absurd. Any play, however cheap and sensational, that exhibits courage and chastity, triumphant over evil is superior as a moral force to the most artfully constructed portrayal of the life of degenerates. "*The Lure*" is, in my opinion, one of the most skilfully constructed plays presented on the New York stage for many a year, but I am quite serious in saying that as a factor in sex education, it is a thousand times inferior to "*Bertha, the Beautiful Cloak Model*."

I am aware that it is somewhat rash to criticise these plays. A friend of mine, a dramatic critic, ventured to write a rather severe review of one of them. It was not, it is perhaps needless to say, "*The Lure*." A few days after his criticism appeared in print, he received a letter from a serious-minded lady, resident in a town in Northern New York State, in which he was scathingly condemned as a hireling of the Vice Trust. Furthermore, the lady stated her belief that the enterprising directors of the Vice Trust had absolute control of the paper for which he wrote.

Now to go back for a minute to my first accusation that these plays make the hideous evils of sexual immorality commonplace. I think proof of this is to be found in the attitude of the audiences. Go to a performance of "Damaged Goods" or "The Fight" and watch the people while the play is going on and between the acts. You will not find many blanched, horror-stricken, tear-stained faces. You will not find the people talking in hushed voices of the horrors that have been reviewed to them. Their attitude is that of hard indifference, relieved only by a somewhat unpleasant curiosity and a wholly simple and natural desire to be entertained. You will find them comparing the play with other examples of the White Slave drama which they have seen, criticising the realism of some of the scenes and lamenting that certain features which they have heard described as salacious, have been omitted.

These plays and countless novels on the same theme have brought about a marked change in the mental attitude of even young girls. The monstrosity of prostitution is now merely the commonplace "social evil." The strange woman who draws men down to death is merely "our unfortunate sister." The pimp is no more phenomenal than the pick-pocket. It may indeed be said that the new dramatists are doing away with the double standard of morality. But they are doing it not by raising the standard of the men but by lowering the standard of the women.

There are two other charges that I would make against the drama of morbid sex relationship. In the first place it is reactionary. The defenders of such plays as those of M. Brieux and M. Wedekind, Mr. Scarborough and Mr. Veiller, apparently wish to do away with many centuries of progress, to restore to our stage the speech of the days of the Restoration. M. Brieux is not the first person to think it desirable for the most repulsive diseases to be freely discussed. There was a time, it must be remembered, when Wycherly and Beaumont and Fletcher and many another outspoken playwright entertained the people, when nearly every play had at least one scene laid in a brothel. There was no false modesty in those days. A lady of quality would playfully chide her partner in the dance by saying, "A pox on you!" I do not know why Mr. Scarborough and Mr. Veiller are so eager to return to the speech and manners of the Restoration. It cannot be that they admire the morals of that period.

The other charge is that these plays take the responsibility

of sin from the individual and place it upon society. Hitherto the libertine has frankly acknowledged that he did wrong because of his own weakness. He has not tried to evade his guilt. The prostitute has told of a seduction, perhaps, but she has generally taken a practical, unsentimental view of her life. Now the dramatists are working overtime to supply these people with excuses. The libertine is a libertine because he was not made to read Doctor Sylvanus Stall's "What a Two Year Old Child Ought To Know," or because three years before his birth his father flirted with a waitress. The prostitute is a prostitute not because she is lustful and lazy and weak-willed but because of "heredity" or "economic determinism" or some other convenient bugbear. It is a terribly dangerous thing to furnish people with ready-made excuses, to take away from them the right of free will. But this is what our sex educators who use the drama as an instrument are deliberately doing.

A thousand plays like "The Lure" or "Damaged Goods" will never cleanse a single mind of vicious desires, will never confer on any man or woman the grace of purity. It is doubtful whether the stage has any great value as a moral director—people insist on going to the play not to be improved but to be entertained. But this is beyond a shadow of doubt,—that the drama can become a valuable factor in sex education only when such men as the author of "Damaged Goods," "The Lure" and "The Fight" devote the energy which they now spend in portraying vice and disease in portraying instead "whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame."

THE PRESENT-DAY THEATRE AND THE SEX PROBLEM

JULES ECKERT GOODMAN

Last Spring there was produced in New York a drama of the most striking and forceful character. It was not a new play but had been known for several years. Although it was by an acknowledged dramatist of high merit, and the play itself had been regarded as a remarkable piece of work, yet, no manager had dared to produce it, so very bold was it in what it had to say and so very free-from-the-shoulder in the saying. It finally saw the foot-lights, sponsored by a very worthy society and produced as a "special" performance.

Very few could have foreseen the results of that performance. That a play written frankly and entirely upon venereal diseases could do anything but shock and awaken disgust was not to be thought of. The whole unwritten code of the stage was against it. As a sort of clinic for a special audience it might find tolerance; but as a general lesson and entertainment to the public it could be nothing short of horror and indecency. Yet Brieux's play, "*Damaged Goods*," when it was presented was found not so much to shock and disgust as to impress very deeply; and the people who saw it awoke to the fact that here was a drama that was not in any sense a sensation, but instead a very vital, human document.

The very first consequence was a good one; an assured continuance of this play which would permit it to be seen by the general public. That was fine and splendid. For here was a play, written by a mastery of dramaturgy, who was zealously in earnest, who believed that he had a great lesson to teach, and who taught that lesson by writing a big play in a frank, fine, clean manner. He had produced in short a masterpiece, and a masterpiece is always sane and healthy.

But there were other results too; and it is these other results that raise the questions as to the drama as a factor in sex education. No sooner had "*Damaged Goods*" been found to be a "popular" as well as an artistic success, than rumors began to float up and down Broadway of various plays to be produced on

more or less the same subject. Almost every manager seemed to have one. In the trail of Brieux's play, there came announcements from almost every office. Not all of these have been presented, but a great number have and a great number are still to be presented. And the curious part of it is that they all, no matter the theme, are labeled "Sex dramas" and are said to contain "great moral lessons." Every play that has anything objectionable; every one that inclines to show woman at her weakest or at her worst; every one that has a "daring" situation comes under the same general label. It would seem that the theatre had gone sex mad.

At first glance it would look as if the theatre had received a new light and was pushing forward in a new direction, one indicating that it is to be a great moral and educational force. A closer glance suggests a different opinion, however. For example, there is a marked difference between Brieux's drama and almost all those which have followed it. Brieux places the emphasis upon the man and the consequences to him, although he does show the effect on the woman. Nearly every one of the plays which have come upon the heels of his piece place the emphasis upon the woman. It is our old thesis—the oldest drama—the breaking of the Seventh Commandment and the treatment of that fracture. And this thing which we are proclaiming as something terribly new and original, is it not after all an old thing under a new covering?

Perhaps if we take a glance back over the history of the drama and pick up here and there a name we will get some idea of just what value sex has as an educational force in the theatre. Not needing to go back to the ancient Greek drama, or its Latin imitation, let us come boldly down to the Sixteenth Century. Here you can find not only in Shakespeare, but in the men writing contemporaneously with him, any number of examples of sex plays and problem plays. Shakespeare, Middleton, Beaumont and Fletcher all wrote plays shocking enough for any audience. And after them followed the Restoration Dramatists when sex became almost all there was to the drama. Skipping down a few centuries you come instinctively to Alexander Dumas *filis* and with him you reach "Camille," that fairy godmother of all the sex plays, which have followed. "Camille" is the proto-type of your modern sex drama.

For years the drama has been trying to live up to this enormous success of Dumas. The play has been re-written from

almost every angle and from almost every conceivable view-point. You will find its heroine in a score of dramas even among the best dramatists. Dumas was never inordinately proud of this play which he wrote in eight days, and he wrote some real sex plays in such works as the "Demi-Monde," the "Fils Naturel" and the "Idees de Madame Aubrey." "Camille" from its very first performance was a great success whenever and wherever presented: the other and finer plays have had only special acclaim. Here is a vivid side-light upon the drama as an educational force in the treatment of sex. The great public took "Camille" with its tawdry morals and treacly sentiments and wept over it and loved it. Inartistic, a mere acting piece of moral clap-trap, it has survived all the fine moral preachings which its author gave in his other plays. Zola said of Dumas, "He uses truth only as a spring-board to jump into space." Is not that after all what the modern dramatist is doing with his so-called lessons of moral truths? Are we really arriving at something or are we merely jumping off into space and meantime losing the very quality—that of entertainment—which gives the theatre its *raison d'être*?

Just one or two more names of dramatists who have handled this same theme. Of course there is Ibsen. Ibsen has written almost the ideal sex drama in "Ghosts." It is the complete, almost the whole sex problem, caught into one great masterpiece of dramatic art. In other plays too he has hit upon the subject, but not with such a full and complete mastery. Sir Arthur Wing Pinero in England, has of all English writers treated the subject most fully. In "The Second Mrs. Tanqueray," "The Notorious Mrs. Ebbsmith" and in several of his other plays he has taken this problem and treated it in a masterly manner.

Because of lack of space I have taken but three or four names and have not even attempted to trace influence and transition. But these three or four names will show several things which are significant. These dramatists—and please remember they belong to the very first rank—all treated the subject from the standpoint of results—consequences. You might sum up their moral in the Biblical "the wages of sin is death." It was the consequences of the sexual abuse that interested them. It was the results of breaking a moral code rather than a physical code that made the basis of their plays, though in Ibsen's "Ghosts" even the physical results are used.

Thus, even at a cursory glance, it is seen that this drama is not new. Why then is there this awful clamor about it as if we had discovered a new *genre*, some tremendously novel and vital idea? Simply because it is new—in a way, for the accent has been changed. From the romanaticism of "Camille," through problem studies of Ibsen and Pinero, the view-point has shifted from one of morals to one of pathology, at least so we are told. Instead of the consequences, we are asked to fix our minds upon the act itself. To put it rather vulgarly the sex play is not so much new as nude. Its relation to its predecessor is that of sex to psychology. And however you look at it and from whatever angle, such a thing is a terribly, subtly, dangerous thing in a crowded theatre.

The value of sex education a great many of us believe in devoutly. It is a splendid thing—if done rightly. It may be a viciously harmful thing—if done wrongly. We may all want our children to know the essential truths of sex, but if we are right-minded and not moral cowards we would prefer that they learned them from us and not from others. We want them to know these in a sane, healthy way, not under the stress of excitement or emotion or passion. And right there is the danger-point. The theatre is a place of emotion and excitement and passion even. Are young people to get their sex education there? Were not the older dramatists right when they decreed that consequences—retribution—were the lessons to be taught and not pathology?

For, please remember one thing, the first duty of every playwright is to entertain. This does not mean that he cannot instruct. Indeed if he entertains properly he must instruct, for as play is education to the child, so entertainment is education to the adult: but it must be entertainment. It is then absolutely necessary that the dramatist first amuse and then teach. Secondly, his audience is composed largely of young people, boys and girls between sixteen and twenty-two. They say that modern youth is terribly sophisticated. What they do *not* tell us is that sub-consciously at least, youth is romantic—and curious. Whatever the surface veneer, the grain of the wood has not changed much through the centuries. The modern girl of eighteen in spite of her slanginess and blasé manner, is emotionally a true sister of the girl brought up on the doctrine that ignorance is innocence. If your modern sex play can educate this girl,

very good; but if it merely excites her, works upon the inherent romantic morbidity of her nature at a critical period of her life, its "educational" value may be disastrous. The doctrine of truth is a very lovely doctrine but truth may be more pernicious than falsehood—when it is only half-truth. And therein lies the danger of the modern play. The older dramatist treating penalty and consequence usually gave or tried to give whole truths, wholesome lessons: you are apt to get half-baked pathology in your modern play.

It then all resolves itself into motives and technical equipment. If your dramatist is in earnest and clean-minded; if he is interested in telling a story that will excite the emotions in a proper way; if in a word he is honest, then the sex play can have an educational value. But when a dramatist uses sledge-hammer methods; when, instead of showing consequences he merely places the insistence upon the act—as far as he dares; when, because he fails to interest, he tries to shock, then the educational value of the sex play becomes of pernicious value. It excites the imagination without stimulating it and this excitation becomes so strong in the susceptible that any mental appeal must be lost. For a play first and last appeals to the senses. The lights, the color, the music, the very atmosphere of the theatre all are designed to reach the emotions through the senses. Only after he has caught the emotions, can the dramatist reach the intellect. Does your modern sex drama educate the mind or merely excite the emotions?

There is one other point not to be forgotten in considering this subject. In a theatre you are sitting among other people. Things that you hear thus in public sound far differently than if you heard them in the privacy of your library or read them in a book. The most glaring vices may be expatiated upon at length with an intimate friend; but in a public gathering they take on a new viewpoint, a conscious one. This may be a mere quibbling, a mere ostrich hiding of the head to conceal the body; but nevertheless however much we may rail against it, the fact still remains. Some day we may be educated up to freedom of speech and thought. And meantime just what are these modern plays doing: Are they merely shocking people? Or are they really impressing them?

Whatever they are doing, I believe it has come to a place where a halt must be called: a halt that need not mean a final cessation

of these plays; but which should be a pause to let us consider well before we go on. Dramas on the Seventh Commandment always have been and probably always will be. But there is a vast difference in whether the Seventh Commandment be considered as a Biblical precept or whether it be regarded in the light of a mere catch-phrase upon which to hang a series of more or less shocking incidents. I believe firmly in the sex drama as an educational force when treated from the basis of consequences and retribution. But when the insistence and importance are placed upon scenes which merely serve to excite and awaken unhealthy emotions, there is a grave danger. I believe the drama can have a decided value in sex education, but not along the line of pathology and cheap sensationalism. The pathology must be gained in a more intimate way than through a public theatre designed for entertainment. It may be suggested as in Ibsen's "Ghosts" where it is nicely hidden in a tremendous psychology. Its effects may be shown as in any number of plays. Physical and moral self-respect can be decently and advantageously exploited upon the stage. The only question is whether we are not at present reaching a danger mark which, if not checked, may prove a boomerang to come back and hit the very cause which hurls it.

DISCUSSION

REV. CHARLES K. GILBERT: I feel that whatever I may have to say on this subject must sound very superficial after the two splendid papers which we have heard. I wish I could feel myself as well qualified to speak on this subject as these two who have preceded me. It may be that my right to speak at all will be questioned because I am frank to confess that I have not seen all the sex plays in New York; and I confess I have not very much desire to do so. I have seen some of them; I have read some of the books upon which some of them are based, and I have followed with considerable care the newspaper criticisms and I have talked very carefully with a great many people who have seen these plays—people of various types of mind, and I have learned enough to convince me that so far as the interests for which this Society stands—interests which seek the development and promotion of sex education—the stage today has absolutely no value. On the contrary, I think it is at present a positive menace so far as those higher interests of the movement for sex education are concerned.

Now having made that confession of my belief I wish to qualify it. I honestly believe that "Damaged Goods" did accomplish something which was worth while when it was first produced, under the particular auspices under which it was produced. I know of parents who took their sons and their daughters to see that play, and who imparted to their children through that play a lesson which they, themselves, lacked equipment or courage to impart. But the conditions have changed; and I believe that today we must class "Damaged Goods" with the numerous other stage productions which are, by reason of the remarkable twist in popular sentiment which has so recently taken place, a positive menace to any sane attempt to enlighten in matters of sex.

We don't need to be told that sex plays have "caught on." They are exceedingly popular. That, I take it, is why we have so many of them. We cannot hold that our theatrical managers are impelled by any very genuine desire to uplift the morals of the community in exploiting these sex plays. They are capitalizing a popular interest in sex problems for the tremendous profit involved.

All of you have seen, I am sure, what the newspapers have had

to say about "The House of Bondage," and the recent action of the police in prohibiting its production. Some of you perhaps may have read the book and know what the play is like. After the police had raided the play, the managers of some of the downtown theatres at once bestirred themselves to secure the right to produce it. The police had suddenly made it "popular." Nevertheless, I believe that this Society at this meeting would make no mistake if it could devise some way to commend the action of Commissioner Newburger and Magistrate McAdoo with reference to that particular play. They deserve the commendation which might well come from this Society.

One is moved to ask, what is the motive which has inspired the theatrical managers to put on all these sex plays with which we are being deluged today? Is it any honest desire to contribute to what we call "sex education"? Are they really trying to improve the morals of the community? And why, again, are these places being thronged with people anxious to pay the price of admission? Do they go there for the sake of acquiring some more accurate knowledge which shall equip them for the duties and responsibility of life; do they go to acquaint themselves with the sweetness and sacredness and purity of those things which we associate with sex? And as for the innocent and the ignorant, as one of the speakers who preceded me has so admirably pointed out—would you take them to these portrayals of the life of dives and brothels, to acquaint them with those things which they need to know in order to live properly the life that is set before them? Are these, indeed, the kind of things that we wish to set before the innocent and ignorant young man and woman of our day? Is it by a display of all that is rotten and loathsome that you are going to inspire in youth a reverence and regard for purity?

I believe there are many plays that are wholesome and helpful. There are plays which effectively demonstrate that the drama could be made a most potent factor in the promotion of sex education, but to be effective they must leave out any direct consideration of sex matters. All of us can think of some beautiful play—a play like "Bunty"—which has portrayed the normalities of life in a way to inspire the hearts of people with reverence and respect and regard for the things that are beautiful and holy and romantic, and which inspire the desire to attain those qualities which fit us for a proper participation in the real functions of life. The

drama of today, however, in order to be really useful as an instrument in sex education, must be cleansed of this thing which in the vernacular of today is known as "the smutty play."

I believe, as has already been effectively indicated, that the time has come when something must be done; we must put on the brakes. It must stand forth as a most notable thing in the annals of this Society that whereas but a few years ago those who were struggling and battling for opportunity for a frank and fearless facing of the sex problem had against them the whole sentiment and conservatism of public opinion; today we look with consternation upon the veritable deluge of plays and books and newspaper stories which present every conceivable phase of sex immorality in all its most hideous reality, and with an utter lack of discrimination. It devolves upon societies such as this, and upon all those who have the interest of sex knowledge at heart, to exercise every possible restraint. The time has come when we must do something to check this alarming trend of the popular mind. The question of sex is rampant, and it seems to have gotten beyond control. And in my judgment it is with these plays which exploit for profit the sacred considerations of sex morality that we ought to begin. The time has come when every right-minded man and woman, father and mother, faces a very solemn obligation. Their influence must be vigorously exerted to check, check immediately, the rising tide of sex agitation promiscuously carried on by means of immoral and unwholesome stage productions.

MRS. CHARLES H. ISRAELS: I should like to say, as a keynote, that I think the right sex drama has not yet been written.

After all, the function of the drama is to reflect life—it holds the mirror up to nature. These plays that we have had this Winter have been holding the mirror up to only one phase of nature—they have not been quite true, quite big or quite strong enough.

We talked mostly this evening about "The Lure" and "The Fight," and we have not really discussed the most sincere of all the plays which was produced—Miss Crother's little play "Ourselves." Every note, every line, every word of that play rang with sincerity. But the play really had two motives, two things, to think about. It solved one problem and it left the other just exactly where it began, and in just that far the play fell short in

accomplishing the big thing. It is true that "Ourselves" made a plea for the single standard of morality, but you did not need the story of the girl interwoven to make that particular plea, and when we come to the story of the girl the play just did not give any answer. There just wasn't a solution. After all, the only thing, the only development of the girl in the play as far as we could see was that her standard, her ideal, was raised, something fine was appealed to in her character and she could no longer take the depraved thing that she had found acceptable before her new experience. The real change of heart, the real change of character that we like to think was brought about, had not really been brought about and perhaps could not be brought about, because at the first opportunity when the same temptation touched her in finer form than before, she fell again. At the end of the play we are left without any assurance that it isn't going to happen the next time and the next, and your feeling is that the only solution that may hold her steady is marriage.

Now to my mind, that has been the trouble with all the sex plays so far—they do not offer a solution, and therefore weaken the lesson they might otherwise convey. I sent a great many different kinds of girls to see "The Lure"—girls who were at school, girls who were learning a trade—I sent other kinds of girls, and they all felt that it was a lesson, a fine thing to know that those things happen. That play was useful, but after all if we are going to use the drama as a factor in sex education, it must needs offer some solution; there must be an answer.

Now that to my mind is the real difficulty of the situation. These plays do not really teach. "Damaged Goods" presented a problem and offered a solution. Now the sex play—the drama of sex and the problem of sex—has appeared for many many years in the theatres on the East side of New York. Ten years ago we had in Yiddish sex plays with problems just as broad and of much deeper significance than any English writer has dared to put on the American stage, and the people went to see them and were educated because they were put to them on that Yiddish stage as a real reflection of their own life. When we begin to present the problems of the lives of all, the problems of our different communities, then we shall get the drama, but I take it we are not discussing the drama as a whole.

Judge McAdoo is to be commended for stopping the "House of

Bondage," but why arrest the leading lady five minutes before the curtain goes up—there are other times. These managers pray for the police to interfere with their plays, and they sit there and hope that somebody will tell the police something terrible is going to be produced or some one is going to do something awful, because just as soon as the doors open, the house will be sold out. One of the most striking things that I have seen is the crowd outside of Weber's Music Hall waiting to see "The Traffic in Souls." Some of them are going with the honest motive of seeing what the thing is, what they are all talking about, if something can be learned. Some are going out of curiosity, but in all those thousands of people of all kinds who went to see "The Lure," "The Fight," "Ourselves" and "The Family Cupboard," somewhere in somebody's soul a note has been struck, and if we are going to believe in the one sinner that repenteth, if they did touch the sinner and make him repent, they have some function of good. They evidently reflect some need in American life today, are evidently taking us through some kind of a transition period. After all our American stage has suffered less from frankness than from the other thing, because we don't all want sweet things all the time: we want the things that stir us profoundly. You can send all your little girls to see "Peg O' My Heart." We need those things too, but there is something big that must be stirred in all of us by the big things in art, and it is just possible that we are striving toward some big thing through the medium of these ineffective tools. But they are only ineffective temporarily. They are teaching us a lesson because we have got to decide for ourselves whether we have gone too far. My own feeling is that we have not gone quite far enough in giving the girl in the street and the man in the street the thing that will bring uplift to him. It is quite true that we may, but I am not altogether sure that their tastes are cultivated quite to the point of getting uplift out of it.

The manager is not in business for philanthropy, but he sincerely hopes to give his public something which satisfies a need in them and bring profits to his theatre, because he has a somewhat large investment.

On the other hand, as a result of the production of "Damaged Goods," for which a small group held themselves responsible, the theatrical managers did believe that the public wanted something as frank as "Damaged Goods," but if you come down to careful

analysis the success of the original production of "Damaged Goods" was due to very skilful publicity in making the public believe that they wanted something they could not have, and the American people like to believe they are getting something they can't have. That is why the manager sits in his office and prays for the police and that the newspapers may say it is an awful play. But after all, I hold still to the chance stray girl or stray boy, the odd man or odd woman, that may be helped by these plays; and I say don't restrict because there isn't a more healthy thing in the world than American public opinion and the thing that is really bad, that hasn't any good motive behind it, will be cleaned up.

"The Fight" was an illustration. The second act was never written in "The Fight" originally. It was put in to capture some of the success of "The Lure," and I think I am talking theatrical history. It was put in with the hope that the police would stop the play, and the proof is that that play was able to go on without the second act, and the second act was so bad that although taken out and kept out, the play went on without a hitch. Now there was no real demand for the changes made in the second act of "The Lure." There was nothing in the original second act of "The Lure" that compared with the picture that was given in the first act of "Ourselves." It seemed to me that the first act of "Ourselves" was more terrible and more awful, more depressing, than any of the second acts that were placed in the houses of prostitution in all of the other plays combined. The actual picture of these girls and their desire to get out of the Home and get back to the life was so true—awful in its very truth, but back of it all you felt the sincere motive of the person who wrote it. It was undoubtedly written to do some particular thing by some one who believed in what she was doing and that saved the play. To my mind that is going to be the salvation of the sex drama—whether it is true; whether it holds by a standard of sincerity and whether it can produce in the people who go to see it that reaction toward some kind of self-culture, that eventuates in character development and better standards of living.

RABBI MAURICE H. HARRIS: I am in agreement with the second speaker that the function of the theatre is primarily to amuse, though that was not always its aim, as you know. Unlike most institutions, the theatre began at the top; it took its rise under

the ægis of religion and in Greece it closed with the sacrifice on the sacred altar. But almost contemporaneously, we witness the opposite extreme, that sudden descent into the theatre or rather the amphitheatre of Rome, where things terrific were presented in the arena, when men were slain not in mimic semblance, but in actuality for the diversion of the populace. There is a rise again in the middle ages, where under the protection of the Church—Bible stories are portrayed dramatically, notably the "Mystery" of the Passion, and Virtues presented symbolically. "Everyman" is a fine example of the latter. This essentially is a distinct instance of a means of education in an unlettered age, and as a means it cannot be overestimated. But ours is the secular age, and every kind of play is presented today, some so exalted as to deserve the association of religion, some so degrading and depressing that we have to call in against them the aid of State legislation to protect society.

The legitimate function of the theatre today is to amuse first—to educate only incidentally—hence the name "play"; "show" is an Americanism. Let us understand, however, that in saying the theatre is primarily to amuse does not imply that its function is unimportant on that account. I know of few things of greater value than that which serves the recreation of the people. The State does, and should to a greater degree, realize that just as it is necessary to supply schools, it is necessary to supply recreations. I think it is tremendously unfortunate that the drama should only be a monetary enterprise, that the public at large should leave this important function of society, the contributing of amusement, to people wholly commercial. Because we have minimized the importance of amusement, we have rather maximized the extent of sin.

But side by side with its recreation function the theatre in all eras has been educative, too. There are many plays, notably those of the Greek tragedians, of Shakespeare, Racine and Goethe, that form part of the curriculum in high schools and colleges. Some people learn history through drama and psychology through the subtle touch of art. Although this is not an unlettered age, people need education through the drama because they do not read books any more—at least men do not. They only read newspapers. There is much in newspapers that is informative, but that is not the section they read. Such is the impatience of the age

in which we are living, people do not give themselves time to read even the news that they are so anxious to get; therefore, the summary of the column is given in the headline, and the headlines alone are perused. A young man said to me "There has been a great improvement in issuing the Literary Supplement of *The Times* on Sunday." I asked why. He said, "When it was published on Saturday the subway was littered with it, now when issued on Sunday you can put it in the waste paper basket." So while we do not live in an unlettered age, neither do we live in an intellectual age.

The play is tremendously important today for another reason. Perhaps today more than ever before people go to the theatre. I do not know if you realize that the introduction of the moving pictures has increased theatre-goers from thousands to millions. Even children crowd the moving pictures—it is a pity rather that they do not spend their afternoons playing in the open sunshine; but for that very reason, it is vitally important that the moving picture and theatre should be educative.

Many of the great problems of life are portrayed on the stage, and they touch and move us in a way that they do not when we read those same problems dealt with in books. No man approaches such themes with more highmindedness than Ibsen. Perhaps his "*Doll's House*" did more to awaken the public mind on the question of the status and responsibility of woman than a hundred addresses on woman's rights. The play called "*Hindle Wakes*," not styled a sex play, deals with the sex question in a way perhaps that it had never been touched before. It shows the sordid side of factory life in middle England and we are surprised, as the parents are surprised, that having yielded to immoral temptation the girl does not feel that her position is altered in life, by the fact that she, too, had had her good time, or really bad time. She is no more to be "saved" than he, and she scornfully rejects the usual solution and compensation—marriage. The implication is revolutionary of all the accepted conventions.

Pinero's and Jones' plays on the other hand give pictures of the aristocracy of England, of what we call the high life, or shall I say the low life, of fashionable people. They often deal with the sex question, with tampering with the Seventh Commandment. Still the sex play in its brutally candid sense has not been por-

trayed apart from its presentation on the Russian and Yiddish stage until almost the present year.

It had always been felt that the social evil, of gravest consequence to all society, and almost as old as human history, must not be publicly discussed or portrayed. Though bringing tragedy in its tainted trail, whose remorseless consequences like a Corsican Vendetta never die out but like the sequel of sin in the Greek of Aedipus continue to "the third and fourth generation"; though this awful evil stalks at noonday, and no Utopian device has ever been able to remove it—yet by a sort of common consent the veil that shrouds it must never be withdrawn. That evil which we all knew, that evil whose consequence many knew in a vague way, must be mystically concealed. It must not be treated in conversation, education or in the drama. The production of "Damaged Goods," long forbidden by the censor, at last broke that spell. For the first time there was portrayed that which by some undefined ethics had always been concealed.

Now, ladies and gentlemen, is it an immoral play? What is an immoral play? Not necessarily a play that deals with an immoral situation. I think there are three kinds of immoral plays. First, a play that treats immorality as a subject for jocularity, as for instance the plays of Boccaccio; or, most of the modern musical farces where an unchaste situation is made the subject of jest, and so people are led to laugh at that over which they should grieve. Second, that play is immoral in which though treating the subject seriously, sin and the life of immorality are idealized as in *La Traviata*, the opera of Camille. Here sin is made to look not quite sinful, and we are given a false picture of gentleness, refinement and renunciation that we can hardly feel true to the career of the courtesan. But there is a third type of immoral play, and that brings me to the subject of the evening—when an honest effort is made to portray an immoral situation and to warn against an evil, and by the bungled handling of the situation *fails* to fulfill the purpose for which the author had set out. There I differentiate between "Damaged Goods" on the one hand and "The Lure" and perhaps "The Fight" on the other. You must realize that the more delicate the situation the finer must be the touch in its portrayal.

I think all the speakers of tonight will agree with me there is everything in the manner of presentation whether it awakens the

lower passions or awakens a high-minded resolve. Some for sordid purposes may deliberately have the former purpose in view. "Damaged Goods" was serious, handled in a masterly way and did not exploit sin for theatrical purposes. A quiet revolution is going on in the minds of many people who went to see it. I know of one lady who coming away said, "I don't think I can ever smile again." I know of another who after witnessing it wondered whether she ought to go to Europe and leave her son so long, as she had intended. Those were the kind of expressions it awoke. The effect of that play is being exercised still, and the minds of many people in consequence of it are full of new resolve, and I think it means some change in the education of children and in their preparation for life. It does not mean that we must take the children to the sex play but that the parents witnessing it may perhaps be better prepared to train their children in the laws of life and in the consequences of wrong. You see there is all the difference in the world in the mode of presentation.

Some have spoken of the "House of Bondage." The book disgusted me, and I did not feel that although it presented the subject of the prostitute's career so cleverly and so well, no phase of it omitted, that its effect could but be repulsive more than it was anything else. I read another book which was called "Where Are You Going To"—by Elizabeth Robbins.* It touched only on white slavery at the latter part of the book, but the effect of reading that book was terrific. What was omitted stirred as profoundly as what was told. It is not necessary to tell everything. That is a canon of art. Room must be left for the imagination. That book was a spiritual education. It impelled a person to feel that something must be done and when a book or a play is presented that way; when it makes you feel here is evil and it must continue no longer, then it is serving a worthy purpose. *It is a moral book.*

If sex education through the drama can be done this way let us have it, because the drama is more effective than the book. With all due deference to this Society, the play "Damaged Goods" left a deeper impression about the subject with which it dealt than ever so many meetings of the Society of Sanitary and Moral Prophylaxis. It means finally, ladies and gentlemen, that to portray a subject such as this we want a genius. As Mrs. Israels

*In the American Version "My Little Sister."

said, perhaps the best play has not yet been written. We want a genius further stirred by moral fervor. Much, too, depends upon us, the audience. We represent the third factor in the theatre, the drama and the playwright being the other two. We decide the productions by what we endorse and by what we avoid.

The theatre is one of the great factors of society today—it can inform and it can deceive; it can portray life and it can distort it. It can strengthen character and it can undermine it. Here is a great institution demanding the guidance, the coöperation of the noblest and the wisest men and women of today.

Miss MARGUERITE MERINGTON: I am afraid I must begin by saying that I don't quite know what the subject of the evening means. Does it mean sex biological, sex romantic, or sex in what aspect? Is it expected that the drama can teach sex biological? Clearly that is impossible. As for sex romantic, that already is the basis of drama. All drama is primarily founded on sex; that is, on all the problems of man and woman in their relation to each other and their common relation to the eternal verities. The typical drama is, so to speak, a sex play, though no one would ever think of so describing it.

I think that no one should assume a pontifical attitude toward the drama, saying that it must or must not do this or that. However, we must ask ourselves what the drama is capable of doing before we attempt to impress it into the service of education.

In order to respond to your invitation to speak here tonight, it was necessary for me to know what was going on at the theatres: accordingly, I went to see many plays which my taste would not have led me to see. I came away from all of these—and I will not mention them by name, since it is impossible for me to praise them and I do not wish to advertise them—I came away from all these filled with the profoundest admiration for the managers. There was nothing new in these plays; no new note had been struck. Each filled me with greater admiration than the preceding for the genius of the manager in decking out old material in contemporaneous dress, so to speak. Everything old, nothing new. It made me think that a great many people in this city had just begun to read their Bibles, and having come upon the passage "Male and female created He them," were eagerly proclaiming their discovery. Now these clever managers have realized that

sex is a popular theme, a fashionable fad, accordingly they have taken the stock stories of melodrama, and done them over, and labeled them "Sex Plays." There was in all the same heroine, the maiden-pursued-by-a-villain, as of old, only now instead of being carried off to a bandit's cave she is abducted to a house of prostitution, or a bogus employment agency. They have economized by doing away with the old picturesque costumes; they do not even give us the incidental slow music that used to accompany the thrilling moments. And, cleverest stroke of all, they have caused a great many intelligent people to advertise their wares. How many of you here tonight have allowed yourselves to become press agents, working without a salary! That seems to me a perfect shame. Every one of you who advertises one of these plays by denouncing it ought to receive a handsome commission!

If you want an example of a typical "sex play" now on the boards, why not take "Prunella," which is the story of Adam and Eve done over in satin and spangles, or "Romeo and Juliet," in which Forbes-Robertson is drawing crowded houses? If you care to apply the sex label to these, very well. But when you speak of these plays as educational in sex matters, or the theatre as a place where sex as such can be taught, again I say that I do not understand you!

But if you really think that these other plays teach the working girl and boy a needed lesson then they should be part of the public school system, and children should be forced to see them without charge. The truant officer should go after children and compel them to see them!

But does seeing a vicious act, a disagreeable situation ever prevent a person from wrong-doing? I think not. Does the knowledge that he may lose ever stop the gambler from risking his money? He knows that he may lose, but so long as he also knows that he may not lose he will gamble! However if you think the need for showing young people these unpleasantnesses why take so long about it, forcing them to sit through three long acts? Is it necessary to eat the whole egg to know that it is bad?

Dramas are stories told in dialogue and action. In all the "sex plays" that I saw the persons who wrote them had set out to write a popular play and had to have a happy solution. The trouble with this is that the solution was adventitious, not by triumph of character, but by a rescuer appearing at the right mo-

ment. In the old days the hero used to ride in on a charger and carry the heroine safely away. Nowadays he is hidden in the ice-box or under the sofa. But always there is a hero to rescue each heroine. Now I consider this less than helpful, educationally, because, as we know, there are a great many more girls than boys in the community, so that the romantic fiction cannot be borne out by the facts of life.

We hear always a great deal about curiosity in regard to problems concerning sex. I notice that whenever there is a murder trial we read in the papers that many women were present out of morbid curiosity, though why the same motive is not attributed to the men present I fail to understand. We hear of children asking questions out of morbid curiosity, and seeking for vicious knowledge. Now it seems to me that curiosity is just curiosity, and knowledge is just knowledge. The object of the curiosity may be morbid, the knowledge may concern itself with vicious matters, but knowledge is knowledge, and curiosity is curiosity. You can not even call the latter idle; it is the most active thing going. It seems to me that in the repression of curiosity, in the illicit gratification of curiosity, lies the danger. It should be gratified by accurate knowledge. Therefore it is better that the curiosity of children should be gratified by persons properly qualified to do so, and in a position to do so because of their personal interest in the individual child.

Now in regard to the theatre as a means of education in sex, or whatever you like to call it, vice, or so on, I think we are not clear about our definitions. The theatre is a place where drama is presented, and drama is an expression of art. We sometimes mistakenly endow it with life because it speaks with the living voice, but it must be kept within the confines and conditions of art. An art cannot be a conscious instructor, but must teach more or less by indirection. We are sometimes apt to confuse direct, actual instruction with the education gained by indirection. For instance, you can instruct children, "Thou shalt not steal! Thou shalt not murder!" But a play is founded on a general assent to such commandments. Then there is another thing to be considered, and that is, that a work of art is necessarily an incomplete thing. It presupposes a certain amount of previous knowledge and education, and can only appeal to persons who are more or less prepared for it. For instance, I have on the wall of my

workshop a photograph of the Venus of the Louvre. You and I looking at this not only see beauty, but subconsciously are aware of another beauty that it suggests in the way of tradition, history, poetry. There is a colored woman who occasionally works for me who for some time eyed the picture with great interest, and I wondered what question she would ask concerning it. One day she spoke: "Am dat de pohtrait of a no-hand lady?" A freak in a museum was what she had supposed it, nor could I recapture her pleasure in it till I remembered to add to my explanation that the "lady" had once taken a prize in a beauty show! Different persons go to the theatre expecting different things, and are pleased, or disappointed accordingly. By the way, our friend here said that this was not an intellectual age, and in the same breath commented on the fact that thousands of people have been discussing the work of one of the most intellectual of dramatists—Ibsen! Every age is intellectual, and not only intellectual, but vulgar and refined. Every age is everything! We have been discussing many plays that I think will not be heard of the week after next. But one thing I think we should consider, and that is, that today there is more need than ever before for plain speech with our young people. There are more young people today cast upon their own resources than ever before. It is necessary for us therefore to be more explicit, but also it is necessary for us to consider carefully the time and place to be explicit. I think we sometimes expect the school to do what the parent ought to do—and now you ask the drama to do what the parent and school ought to do! Do not expect too much from a form of art, but expect from it all that it is capable of giving on its own lines!

Then again we sometimes hear that so-and-so was profoundly moved by such-and-such a play, used as an argument for its educational worth! The returns are not in. It takes quite a little while for the returns of any form of art-expression to come in!

We cannot municipalize sex. I should like to feel that the word sex was eliminated from the discussions that now go on. I think that sound biological instruction is needed, and if the parent could aid the school the difficulties of explanation would be smaller than now. The drama will always have its place as entertainment—an entertainment that will appeal to the intellect. It is not required to preach a moral. In the old days the morality plays tagged their characters Goodness, Truth, Honesty. Nowadays

the tag is dispensed with. The public is always on the side of Goodness, Truth, Honesty. In the poorest play it is an unwritten law that the villain is to be crushed in the end and goodness rise triumphant. The only regret is that the public should have to sit through a "poorest play."

Now in regard to the whole thing I should like to say that we must expect much from the drama, and hold up its hands accordingly. I think that young children should be taught, and taught well about the facts of life, but not directly by the drama, since the drama is not intended to be the conscious agent of definite instruction. As much should be put into the child's mind as that individual vessel is capable of holding, and should be put there by those who have that particular child's interest most at heart, and the source from which such knowledge is poured should be pure and undefiled.

Instruction and authority teach the beauty of holiness. Let art teach something of the holiness of beauty!

MR. HANS VON KALTENBORN: My chief title to presence on this platform is the fact that I presided at a Drama League meeting in Brooklyn, at which a similar question was discussed. I wish I could bring to you some decided conclusion from that meeting. We discussed "What Is Fit for Stage Production?" and concluded that everything is fit for stage production, provided it is fit for stage production. That is to say, we did not, as I think Miss Merington has just pointed out, get away from the definition of our terms. We reached the end of our argument, and had not agreed upon what we meant by the word "fit."

We have not quite decided as to just what our topic means tonight—"The Drama as a Factor in Sex Education." What kind of sex education? Generally, when we speak of sex education we mean the sex education of children. The only recently produced play which touches this side of the topic is "The Blindness of Virtue," and I do not believe that play and the problem it treats have been mentioned tonight.

This whole matter of sex plays comes home to me very forcibly. I am in the unfortunate position of being a dramatic critic. Next week was to be free of new productions, and now, to my great regret, I learn that every one of the Brooklyn theatres housing legitimate productions is going to put on a white slave photo drama.

That is a pretty good indication of the state of mind in which the managers find the people. This next week is considered the poorest week in the dramatic season, and after due consideration the managers have decided that the only thing that will draw is a white slave photo play.

I think it was on Tuesday that the first manager called me on the 'phone and told me of his find—a "moral purpose" photo play dealing with the white slave traffic. He must have gathered that I was not particularly delighted, for he added "This is the real Rockefeller stuff," and proceeded to expatiate upon it. Now I do not know whether he was stirring me up to protest or endorse. Managers often pray for objection and interference. Today another manager called me up and announced that he was going to have a white slave photo play. I told him I had heard about the offering. He said, "No, not that one; they are going to have that awful 'Traffic in Souls.' I wouldn't have such stuff in my house. My film is a new one—really a fine thing, fit for anyone to see. It's got the real Rockefeller material."

So I spent two afternoons this week in going to these photo plays in Manhattan, which I had hoped to ignore. I cannot say that it was a particularly delightful experience. This afternoon at the Park Theatre I just wished that I could get at the minds of the audience. The women were all down in front, the men grouped in the rear. The women were down in front, perhaps, because they came early to get good seats, or perhaps the men felt ashamed to take front seats. In an attempt to get some idea of the reaction of the audience to these films—there had been no applause—I watched the faces and listened for comments as the spectators filed out. The first man was the regular burlesque, thick-lipped type. Pulling a cigar out of his pocket, he remarked with a leer at his companion, "Great stuff, eh?" That was his reaction.

The next man who commented was the shrewd sort of chap that weighs things. His remark was: "The one down the street is better; it's more suggestive." That was the educational reaction of this particular photo play upon him.

The next person that commented was a woman—she had a naturally red nose and unnaturally red cheeks, and her reaction was expressed this way: "If that isn't the biggest lemon I ever got

for a quarter." Evidently she expected something she had failed to receive.

On thinking over those comments I did not see that they proved the educational advantage of these films. And yet, I honestly believe that these comments suggest what people seek in sex plays and what most of them find. In all my experience in attending such plays I have never seen an audience which, so far as I could observe, carried away an influence which might result in good. Most of them went to be entertained; they found what entertainment they could, and ignored the rest.

But the particular task which the chairman assigned me was to summarize. I shall find it rather difficult not only because of the very diverse views which have been expressed but because I came late and did not hear the first two speakers. I was much interested in what Mrs. Israels said—delighted to hear her commend "Ourselves." But I cannot help wondering why this play about women, written by a woman and for women, failed to attract the commendation and support of the gentler sex. The wicked man in the picture was such a rotter it was impossible to accept him as a fair specimen of male humanity, but the play was thoroughly sincere, and you could feel, as Mrs. Israels pointed out, the tremendous truth and terribleness of it all. I was there with a foreigner who had seen a great many American plays, and he thought it was the best native product he had ever seen. And apart from its lop-sidedly feminine point of view it was certainly an admirable piece of work.

But what Mrs. Israels objects to in that play is that it does not point any solution. Now, as one of tonight's speakers said, the drama holds the mirror up to nature, and in nature we have problems, not solutions. The world has been seeking a solution, particularly of the sex problem, for centuries, and yet we are as far away from one today as we ever were. How can the drama provide a solution which does not exist, unless it provides a false one? The playwrights usually settle their problems in any old way. If they make the ending a tragedy, they have said, "The wages of sin is death," but this does not present a solution of any sex problem. If the ending is a happy one that is even more dangerous for such endings are usually brought about in a manner that is not consistent with the facts. If the characters really acted out their lives the ending would be unhappy, but of course

the author is always tempted to provide some happy ending, and goes to astounding lengths to do it. They certainly do queer things in those last acts.

So we see that a play cannot point out a solution. It can barely suggest one. I picked up a book on sex education the other day written by a German doctor. And when I learned the number of things I do not know about this subject, I threw up my hands in horror at the thought of my presumption in talking about it in public.

Dr. Harris' definition of the different kinds of plays which are to be approved or condemned recalled to me something which Dr. Hugh Cabot of Boston said about "Damaged Goods," in commending its production. He endorsed this play because in his opinion:

- 1 It is scientifically accurate
- 2 It avoids the current exaggerations of the subject
- 3 It is free from any attempt to get dramatic effect by illegitimate means

If we could have sex plays that would fill these three qualifications, then the drama might be an effective factor in sex education. Experience indicates that nearly all sex plays fail to meet these conditions.

The physician is the person to judge of the psychological and physiological effects of the stimuli given by sex plays. I wish that tonight we had had a physician here to tell us of the sex stimulus which is given to the audience at such a performance as that of "The Lure." The slight occasional benefit which occasional individuals may receive through being warned of a danger is a hundred times offset by the evil stimuli offered to the great mass. And is it not true in the teaching of all things that we may learn something that leaves us permanently worse? I like to quote in that connection the words of Pope:

Vice is a monster of such frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

THE AMERICAN SOCIAL HYGIENE ASSOCIATION

AN EXPERIMENT IN PREVENTIVE MEDICINE AND “CURATIVE” MORALS

WILLIAM F. SNOW, M.D.

Executive Secretary, American Social Hygiene Association

To call an incorporated social betterment organization an “experiment” is perhaps misleading, and yet all the social agencies whose names have become well known are the outgrowth of practical experiments in promoting the purposes for which they were organized. Dr. Charles W. Eliot has said it is “of the utmost importance that the processes adopted for diffusing sound knowledge about the normal and the morbid sex relations, the dangers of licentiousness, safe mating with a view of healthy progeny, the prevention of the reproduction of defectives, the destruction of commerce in vice, and the prevention of venereal contagions should all be carried on plainly but delicately, without exaggeration or morbid suggestion, without interference with parental rights or religious convictions, and in general in a pure, high-minded, disinterested way. The pioneering part of this work must be done by voluntary associations, as is usual in social reforms; but it should be the constant aim of these private organizations to enlist gradually the public authorities in this vast undertaking, and to transfer to the public treasury as fast as possible the support of all those parts of the work which experience proves to be of sure and permanent public advantage. The pioneering in regard to both research and practical measures will probably continue for many years to be the work of voluntary associations.”

The American Social Hygiene Association is an experiment, in that it represents the organized efforts of a comparatively small number of earnest people to give effect to the work outlined in these words of Dr. Eliot. They are not discouraged by the fact that as yet no tested methods of wisely applying this knowledge exist. It is part of their experiment to study, through this Association, all educational, legal and administrative methods proposed; to carefully test the efficacy of those methods which are being tried; and to encourage other volunteer organizations and

such public departments as health, education, correction, police, and charity, to introduce into their work those approved methods which may be adaptable. The Census Bureau reports ninety millions of people in the United States. In some degree the social hygiene problem touches the lives of every one of this number. Obviously, the National Association in this field must devote its resources and energies to blazing the trail, enlisting the active coöperation, and correlating the activities of all available national, state and local forces, rather than attempting to directly reach the people with the information to be disseminated.

Two questions are frequently asked, "What is this information to be disseminated?" and "Just what are social hygiene societies trying to accomplish?" As yet, complete answers have not been worked out. In this fact, we have another reason for designating The American Social Hygiene Association as an experiment. Those of you who have studied biology know the fascination of beginning either with animals or plants and studying one type after another until one reaches that puzzling borderland of animal-like plants and plant-like animals. Students of the social hygiene movement have had a similar experience. Some have approached the work as a purely medical problem; others as a purely moral and religious one; both have reached common ground, and are gradually realizing that it is only a matter of classification as to whether they are dealing with a preventive-medicine or a moral problem. For purposes of discussion of this evening's program, I shall approach this common ground from the preventive-medicine point of view.

The conquest of yellow fever, which is a mosquito-borne disease, has made preventive medicine a household phrase. The brilliant campaign against the soil-borne hookworm disease and the educational awakening which is following it are demonstrating the fact that the eliminating of disease is perhaps the least of the great benefits that may come from the application of preventive medical knowledge. Similarly, success in minimizing the sex-borne venereal diseases, important as this is to the lives and prosperity of the people, is less important to the progress of the race than the improvement in moral standards which must accompany this success.

Some forty years ago, the epoch-making researches of Pasteur and Koch, and their contemporary investigators in the field of

the causative relations of bacteria and other forms of microscopic life to certain diseases, supplied the foundation upon which preventive medicine has been built up. When Neisser discovered the organism which causes the most prevalent of the so-called "social diseases" he forecast the probability that some day preventive medicine would count among its greatest battles those fought against venereal diseases. When the causative agent of syphilis, after escaping under cover of something like 106 indictments of harmless organisms, as the exciting cause of syphilis, and baffling scientific researchers for twenty years, yielded to the patient work of Schaudinn, the whole world felt a quickened interest in working out the remaining scientific facts upon which a successful campaign against these diseases could be based. The rapid advances during the past few years in methods of diagnosis and treatment of venereal diseases and in knowledge of their channels of spread made it inevitable that the lines of battle against this group of diseases would be drawn and volunteers called for.

Before sketching the history of The American Social Hygiene Association and of other organizations which are enlisted in this arm of the Preventive Medicine Army, it will be profitable to ask and answer some questions on the epidemiology of these diseases, and what the chief factors in their transmission are.

Are they insect-borne like malaria? No. Therefore, they cannot be attacked through warfare upon any insect as has been done with such remarkable success in yellow fever.

Are they water or food-borne like typhoid fever? No. Therefore, they cannot be attacked through enforcement of sanitation laws as has been so successfully done in cholera.

Are they soil-borne, like hookworm disease? No. Therefore, they cannot be attacked by the educational and public-health methods which have proved effective in fighting that disease.

Are they contact-borne like tuberculosis? Yes, they are contact-borne, but not like tuberculosis. They are so closely limited to immediate contact, and so largely spread through the contact involved in sex relations that they may properly be called sex-contact diseases. The fact that venereal diseases are essentially sex-borne constitutes the scientific basis for organizing a special association, distinct even from the national tuberculosis association.

This latter organization, although fighting a contact disease, is striving for nourishing food, sunlight and fresh air, sanitary homes, proper balance between work and rest,—above all for the effective destruction of sputum and the prevention of prolonged intimate association of the tuberculous sick with the well. None of these measures will in any direct way reduce the prevalence of venereal infection, although, of course, they are all of vital importance as factors in promoting better moral standards. In planning a national campaign against these diseases only those measures need be discussed which combat the sex-contact of the sick with the well or their direct contact through practices illustrated, for example, by the custom of kissing or "smoking the pipe of peace." It is just these forms of contact which from biological necessity and from ancestral custom are most vitally interwoven with all that is beautiful and sacred in love, marriage, and the birth of children. Hence it follows that the promotion of that standard of conduct for men and women, which we call "the single standard of morals" is of major importance among the cardinal measures upon which a successful campaign must be built up. For the same reasons, it is important to promote the minimizing of marriage between the venereally sick and the well; the safeguarding of children against these diseases, both before and after birth; the instruction of the sick in methods of preventing the transfer of their diseases to others; and the education of the well to a realization that there are such diseases, and that their family physicians and their ministers can advise them or place them in communication with others who can safely advise them should it become necessary to know more.

Only the novice in preventive-medicine campaigning can complacently look over this statement and enlist for the battle with the delusion that rapid progress can be made or that the way has been blazed by other organizations attacking preventable diseases. There is, of course, much in the details of administration of many organizations which may be directly applied, but the involved relations of moral standards, economic and social status and disease are peculiar to this one of all the preventive-medicine problems.

Granted that these diseases are communicable and preventable, the question may be fairly asked, are they sufficiently prevalent and dangerous to life and health to warrant the expenditure of

time and money upon a serious effort to control their spread? Although little accurate data is as yet available, it has been proved by every kind of investigation attempted, whether medical, moral or economic, that this is one of the greatest of the preventive-medicine problems and worthy the expenditure of limitless effort and expense in the right direction.

The question may also be asked, "Are not the medical sciences making such rapid strides in mastering the principles of immunity, and specifically in the early diagnosis and treatment of venereal diseases, as to hold out hope that the spread and disastrous consequences of these diseases will be largely brought under control before much progress can be made upon any national campaign: if this were to occur, would not the money and effort spent on the campaign be wasted?" There are three points to be made in reply. In the first place, inspiring as have been the recent discoveries of medical science in these directions, there is no way to predetermine just when the trail may become lost and require years before some scientist again picks it up. Secondly, the argument of Sir Ronald Ross is pertinent. In commenting upon the application of knowledge on malaria prevention, he said, "It requires ten years for any scientific truth to reach the environment of the people." Lastly, it must be born in mind that if there were no venereal diseases, there are ample arguments for the promotion of a single standard of morals and for the right understanding and application of the sex principle to the social and economic relations of men and women.

The public has come by degrees to recognize the term social hygiene as covering all matters related to the medical and moral issues involved in discussions of the venereal diseases or sex relations of men and women. In the rest of this paper, I shall accordingly use the phrase "the social hygiene movement." Serious and well-directed efforts to apply the principles of preventive medicine on a broad scale date back barely twenty years. Efforts to support and accelerate this work through the building up of strong national, state and local volunteer associations are practically all traceable to their origin within the twentieth century. Efforts to develop a national social hygiene movement are just beginning. There are some twenty-six state and local societies for social hygiene in the United States. The majority of these, meeting in St. Louis to discuss their problems in 1910.

formed a National Federation for Sex Hygiene, for the purpose of meeting annually and of maintaining a central clearing-house for information and new ideas being successfully tried out by the component societies. This Federation had the leadership of Dr. Prince A. Morrow, and associates of the highest standing both from the ranks of medicine and from education, religion, and other professions. It received the substantial backing of men and women who saw the need and had the courage of their convictions. But public opinion was so totally unformed and the proper lines of national work so uncharted that progress has been slow.

Except for the active extension work of the Society of Sanitary and Moral Prophylaxis, the national field remains unorganized. The latter society, occupied as it has been with its own enormous and complex local problem, has found time to publish "Social Diseases" and pamphlets which have had a nation-wide formative influence. Through its correspondence and lecture-bureau service, in coöperation with the other social hygiene societies, it has kept the general interest alive while the national association was growing. All realize that the time has now come when the latter association must make good, thus relieving the local and state societies from the drain of national work upon their time and resources, or failing, must give way to some other body which can succeed.

Paralleling this growth of the Federation, there has developed a different organization known as the American Vigilance Association. It has likewise passed through various stages and under several names, the National Purity Alliance being the best known of its antecedent titles. The primary purpose of this association has been to suppress commercialized vice, as that term is commonly understood. Unlike the Federation for Sex Hygiene, this association has pursued an active national policy of organized work, but has only incidentally undertaken to develop local society influences. The publication of "Vigilance" has had the same formative influence throughout the country that has characterized "Social Diseases." The directors of this organization came to realize that they had increasingly to deal with the preventive-medicine and educational problems of venereal disease and sex hygiene. Their greatest aid in the battle against commercialized vice is the observance of a "single standard of morals,"

or, as Dr. Richard Cabot has phrased it, "the consecration of the affections." For reasons already given, this is also the first of the measures to be promoted in an effective campaign of the Federation for Sex Hygiene.

In August, 1913, the preliminary steps were taken to consolidate these organizations, and in January, 1914, the final legal papers were filed which cleared the way for the new "American Social Hygiene Association." The purposes of the association are set forth in the constitution as follows:—

"To acquire and diffuse knowledge of the established principles and practices and of any new methods, which promote, or give assurance of promoting, social health; to advocate the highest standards of private and public morality; to suppress commercialized vice; to organize the defense of the community by every available means, educational, sanitary, or legislative, against the diseases of vice; to conduct on request inquiries into the present condition of prostitution and the venereal diseases in American towns and cities; and to secure mutual acquaintance and sympathy and coöperation among the local societies for these or similar purposes."

Thus comes into existence, with its national office in New York, a volunteer organization which it is to be hoped may effectually promote the enforcement of administrative measures, and of general practices, the principles of which were probably first set forth in the following proclamation posted on the bulletin boards of New York City two hundred and sixteen years ago:—

"BY HIS EXCELLENCY, RICHARD EARL OF BELLOMONT, CAPTAIN-GENERAL AND GOVERNOUR IN CHIEF OF HIS MAJESTIES PROVINCE OF NEW YORK,—

A PROCLAMATION

WHEREAS, it is of absolute Necessity for the Good and Prosperity of this Province, that our Principal and first Care be in Obedience to the Laws of God, and of the Wholesom Laws of England, *to shake off all sorts of Looseness and Prophaneness*, and to unite and joyn in the Fear and Love of God, and of one another, by a

Religious and *Virtuous Deportment and Behaviour*, every one in his respective Station and Calling, to the end that all Heats, Animosities, and Dissentions may vanish, and the Blessing of Almighty God accompany our Honest and Lawful Endeavours, and that we joyn Our Affections in the true Support of His Majesties Government over us, (omitted praises of the king) * * * * * I have therefore thought fit, by and with the Advice of His Majesties Council for this Province, and I do hereby Strictly *Prohibit all Inhabitants and Sojourners* within this Province from Cursing, Swearing, *Immoderate Drinking*, Sabbath Breaking and *all sorts of Lewdness and Profane Behaviour in Words or Action*. And for the true and effectual Performance hereof, I do, by and with the advice aforesaid, strictly Charge and Command all Mayors, Aldermen, Justices of the Peace, Sheriffs, Constables, and all other Officers within this Province, that they take care that all *the Laws made and provided for the Suppression of Vice and Encouragement of Religion and Virtue*, particularly the Observation of the Lord's Day be Duely put in Execution, as they will answer the Contrary at their Peril.

Given at New York the Second Day of April, 1698, and in the Tenth Year of the Reign of Our Sovereign Lord William the Third, by the Grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith, etc.

Bellomont.

GOD SAVE THE KING.

Printed by William Bradford, Printer to the King's Most Excellent Majesty, 1698, in the City of New York."

The affairs of the Association are in the hands of a Board of twenty-one Directors who hold quarterly meetings, and an annual meeting of the Association, at which one-third of their number are subject to retirement or reëlection. The immediate supervision of the association's activities is exercised by an Ex-

ecutive Committee of seven members of the Board of Directors, elected annually. The administrative details are in the hands of two members of the Executive Committee, who are the executives.

The consolidation of these organizations illustrates clearly the swinging back of the pendulum from the complete separation of the church and medicine which has obtained. The early histories of religion and medicine are closely interwoven until science, impatient of the handicaps of church conservatism, forged ahead into the field of modern medicine and became the wonderful profession of applied science which we recognize today as the agency for restoring the sick to health, but the human sympathy of the old "family physician" and the spiritual uplift of religion largely disappeared in the process. After the separation, the church gradually withdrew into its more spiritual and academic advocacy of religious principles, and attempts to prevent the moral breakdown of the people. In recent years, medicine and the church have been coming together again. The recent development of preventive medicine as contrasted with "curative" medicine, and the still more recent development of what may be described as "curative" morals, as contrasted with the preventive morals policy of the church, have accelerated this movement.

One does not have to go very far back in years to find the time when every effort was made to prevent men and women from transgressing the moral standards set by law or prevailing custom, but when once fallen no effort was made to help the transgressor back to the moral level. Today, there are several types of protective leagues and similar organizations, devoting their energies to helping wayward girls or boys to recover their moral balance before serious damage has been done them. When these influences fail, the probation societies, coöperating with the juvenile courts, attempt to check the downward tendency and turn back the probationers to channels of good citizenship. Below the probation work, there has developed a new era of corrective educational work in our institutions for delinquents. These efforts in "curative" morals are a part of the general campaign to reform those who have had moral lapses. The same tendency is seen in the present public discussion of methods for dealing with our prisoners. It is now the accepted policy of many churches to maintain medical clinics in connection with their Parish House services, and of medical schools to maintain

Social Service Departments of their hospitals. The application of scientific methods and knowledge to the treatment of moral ills promises in its way as great returns as have followed their application to the treatment of disease, and indirectly promises aid without which the preventive-medicine and "preventive-morals" campaign of social hygiene could not fully succeed.

The first work undertaken by The American Social Hygiene Association has been the assembling of accurate information upon all the efforts and experiments that have been thus far attempted in this field. From this study, thus far, several lines of activity seem to warrant general endorsement:—

First: Efforts to obtain the coöperation of physicians in reporting venereal diseases, in utilizing their opportunity as advisors in their family practice, and in advocating publicly a single standard of morals.

Second: The encouragement of diagnostic and advisory work, such as has been so successfully done by the New York Health Department and the Oregon State Board of Health; and of provision for adequate hospital facilities for venereal disease patients.

Third: Scientific, constructive, educational lectures such as have been conducted by social hygiene societies for selected groups of shop-workers, department-store girls, and other similar groups.

Fourth: The development of serious attention to the problem by parent-teacher associations under the coördinated guidance of medical and moral professional auspices.

Fifth: Constructive efforts to give in normal schools and universities definite information upon the sex problem, as teachers will meet it in the course of their school work. It is no doubt appropriate also to advocate this instruction in medical schools and theological seminaries, from which discussion of the social side of such problems is conspicuously absent.

The question of teaching sex information in the public schools is on the firing-line, and no one can say what may or may not be wisely given. Experience has generally shown little to be gained by forcing legislation in advance of forming public opinion. Similarly, history shows the same observation to be applicable to attempts to introduce, by legislation or otherwise, the compulsory teaching of physiology and hygiene in the public schools, in ad-

vance of training teachers in these subjects. It is the consensus of opinion that sex education is necessary, and that the great majority of such instruction must be given by others than the parents, but it does not follow that the schools can immediately do this work. Ultimately this subject, like all important subjects of education, will find its place in the public-school curriculum through distribution in the various scientific and ethical courses adapted to its purpose, and in well-planned special lectures by experienced educators. In the meantime, patience is necessary. Here and there well-planned efforts are being made and should be observed closely. Good work should be promptly recognized and encouraged.

Mr. Abraham Flexner has well said, "Swapping absolute ignorance for misinformation will avail the people little." Much of the educational effort of the day accomplishes only this result, and, in general, this problem, like all other preventive-medicine problems, needs to be studied with special reference to attack through environment. In Tennyson's poem, Ulysses, that hero of story and myth, is made to say, "I am part of all that I have met." Probably there is no one in this audience but has locked in his memory some illustration of this statement as applied to times and places where sex information of an untrue and degrading character forcibly touched his environment. We cannot know, in individual instances, when or where influences harmful to the conservation of right sex impulses and standards of morality may be encountered, but we can minimize and eliminate those which are pointed out to us as important and frequent. It is difficult to draw a rational line between genuinely innocent amusements and pleasure resorts, and those with only a veneer of innocence under the cloak of which most undesirable influences are introduced into the environment, but this line should be drawn and the efforts of all social agencies should be directed toward suppressing the latter.

We cannot attack mosquito pests as in yellow fever, but we can attack the unprincipled medical charlatans who are the human pests in this field.

We cannot completely stamp out prostitution, but we can minimize it and gradually eliminate the commercialized element; and we can do something toward lessening the part alcohol plays in its promotion.

We cannot control clandestine intercourse, but we can build up, through social centers, playgrounds, and a multitude of similar agencies, counter-attractions which will go a long way toward combatting it; and we can work for housing conditions which permit of normal family life and that degree of individual privacy necessary to the maintenance of moral standards. We can also work for that adjustment of the cost of living to the bread-winner's earnings which will remove the temptation to exploit the sex function as a means of supplementing the individual or family income.

We cannot enforce a single standard of morals, but through broadening our medical ethics to include the responsibility of physicians for protecting a man's wife and children or fiancee, from his disease, we can drive home to men the importance of this standard; and by enacting sane and practical laws for a health certificate for marriage, we may still further develop an observance of this principle of conduct so vitally important to the social hygiene movement.

In short, we can bring about the correlation of all those splendid forces, active or potential in every community, which are opposed to sex immorality and contributory to low standards of morals; and we can urge recognition of the fact that, in addition to warning people not to fall into the bottomless pit, it is vitally important to prevent them from dragging others in after them. It is even being discovered worth while to do what may be possible toward restoring to good citizenship and an honorable career those who have fallen.

The American Social Hygiene Association hopes to be instrumental in promoting these and similar lines of work throughout the United States, and seeks to become a general clearing-house for the special campaign against venereal diseases and those degrading practices which largely owe their prevalence to ignorance of the important part which the sex principle plays in the life of the nation as well as of the individual. Its officers believe that this battle must enlist both the medical and moral forces of the country; that it cannot be successfully fought without this alliance, and that independent of the prevention of disease, the results to be gained in minimizing the number of broken homes, shipwrecked lives, handicapped children, and pre-

ventable suffering in general which grow out of misuse of the sex impulses, warrant a national effort of the proportions planned.

The chief function of such an association would seem to be to promote scientific and thorough investigation, and observation of experimental efforts in its field, and to turn over the findings promptly to other organizations equipped to apply them to the environment and education of the people.

In conclusion, the foregoing viewpoints may be summarized by pointing out that in these diseases, as in other communicable contact-diseases, the medical profession, with the assistance of the nurses and druggists, has in its power the opportunity to largely control the secondary cases; the clergy and teaching profession, by the effective development of the observance of moral standards, have in their power the opportunity to increasingly lower the number of primary cases. The American Social Hygiene Association, through coöperation with these professions, the public press, and other agencies active in forming public opinion, hopes to play its part in the accomplishment of a great moral as well as a great medical triumph.

SEX EDUCATION IN THE COLLEGES AND UNIVERSITIES

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We are just now in the midst of a period of transition in respect to the treatment of the sex function in the training of youth and in the whole educational program. Only a few years ago most parents, educators and society generally were still bound by the traditional attitude of reticence toward the whole question of the sex life. The bare mention of anything pertaining thereto was looked upon as a breach of good manners. Ignorant innocence was relied upon to safeguard the lives of the young from sexual temptation. Today discussion of topics relating to sex has become popular and movements almost without number have sprung up in the interest of educating the young in sex matters and of solving the perplexing social problems which center in the sexual appeal. A large body of literature dealing with sex matters has already accumulated.

It is not to be wondered at that this rapidly changing attitude should bring serious disturbance to many honest minds and create perplexity and confusion. All important transition-periods are periods of reconstruction. They involve reshaping of ideas, re-interpretation of truth, changing of conviction and establishing of new standards. Nothing dies so hard as old convictions freighted with the weight of tradition. All true progress is made against resistance. The path of transition nearly always runs through the field of conflict and confusion. In this path honest and discerning intelligence does not walk alone. Here ignorant zeal, bigoted conservatism and exploiting selfishness also meet and the result is inevitable conflict. This is not to be wholly deplored. It is the method of social evolution. Out of the conflict gradually emerge those new conceptions, interpretations and movements which make for human progress.

The thoughtful observer of the present movement which centers in the sex life, while deplored many of its manifestations,

is not too seriously concerned about the outcome. He sees steadily emerging out of the turmoil a sane and effective movement which is destined to play an important part in strengthening the modern educational movement where it is weakest,—in its relation to conduct and character.

There has been of late much of popular sex agitation which thoughtful persons must deplore. Much of it has its roots in calculating commercialism and some has been the outgrowth of mere hysteria. Unfortunately these objectionable phases of the movement have been so much in the public eye as to obscure its sane and intelligent aspects.

The steadily rising standard of sex education during the short life of the movement, gives confidence for the future. It has already passed through three distinct stages. The first was that of the pathological appeal which sprung out of the terrible experiences of physicians in the venereal clinic. Conscientious physicians seeing the results of sexual transgression threatening the integrity of the race, could no longer keep silent. This phase of the movement served a definite purpose, though it was necessarily on a low plane. Efforts were chiefly directed at attempts to frighten individuals into purity by setting forth the terrible consequence of transgression. It dealt with the sordid aspects of the sex question. The appeal was negative and depressing.

The next step was that of the physiologic emphasis ushered in chiefly by the writings of Dr. W. S. Hall, professor of physiology in the Northwestern University Medical School. This has been on a much higher plane. It sought to interpret the sex life in its relation to the development of the individual and the welfare of the whole physical and psychic life of man. The teaching has been clean and lifting. The appeal was, however, too largely to self-preservation and did not fully meet the need of constructive help in living up to the highest ideals with reference to the sex life.

We have now for some time been passing to a still higher plane of teaching, one which seeks more fully to dignify the sex instinct and to place it in its true relation to life as a whole,—to character and to family and social responsibilities. Dr. Hall himself is now a leader in this advanced movement. The term "Sex Hygiene" has come to be a misnomer, for it is being more clearly recognized that the question of the sex life is a much

broader question than one of health, that it has important psychologic, sociologic, moral and religious bearings. It is a question which touches the whole of life and must be dealt with as such.

What are some of the more important considerations which indicate the need for sex education in the colleges and universities?

First, there is the general need of re-forming, of re-directing the sex thinking of students; the need of changing their mental attitude toward the whole question of the sex life. The interpretation which the great majority of college students have consciously or unconsciously placed upon the meaning and purpose of the sex nature is derived for the most part from haphazard and erroneous information gained during the impressionable years of childhood and youth, in such connections as to leave the whole subject in an atmosphere of vulgarity and depression and give the sex instinct a direction which makes it a relentless down-drag upon all high qualities of manhood. In the minds of the great majority of students the sex nature is something more or less to be apologized for rather than something that should call out and energize all that is best in manhood. In the main the mental attitude toward the subject is a selfish one. The majority of students need to have the meaning of the sex nature re-interpreted in terms of manhood, of character and of family and social responsibilities. The whole subject needs for them to be lifted out of the atmosphere of coarseness and depression into one of purity and respect.

A second important reason for sex education in the colleges is the general prevalence of struggle with sex problems among students. Let us look at some of the factors which brings this about.

(1) Most of the students are in their later adolescent years, the "stormy period" of the sex life; that period in which sex impulses are most powerful, in which the sexual appeal is most fascinating and alluring; and the period in which, on the other hand, the controlling faculties are not yet fully developed.

(2) While these powerful sex impulses are natural and have a most important character-building function, they are to a very large extent fanned into unnecessary flame and given a dangerous direction by a selfish interpretation of the sex function resulting from the general neglect of proper sex education during the

earlier years; an interpretation which looks upon that function as primarily for the purpose of selfish gratification.

(3) A considerable proportion of our students are subjected to an environment which unduly stimulates the sex nature and increases temptation. This is especially true in institutions situated in or near the larger cities. Many young men for the first time are thrown up against the seductive wiles of the immoral woman. Emphasis on this point is increased by the next:—

(4) Students are away from powerful influences and restraints which in most cases have been operative before college. It is a time when the impulse to try the world for himself particularly asserts itself and in no direction is this impulse urging more strongly than in the direction of sex experience. Much of immorality of adolescent young men springs mainly from curiosity as to what sex experiences really are.

(5) Lack of knowledge of how to reduce the sex problem to the minimum and keep the sex impulse under control. For example, large numbers of students come to the college or university from a physically active life out-of-doors to a life largely indoors, studious, sedentary and inactive, while at the same time the generous diet to which they had been accustomed is continued. A result is excessive sexual tension which greatly increases the problem of control and gives rise to sexual day-dreaming which demoralizes intellectual application and undermines character. Large numbers of students have their fight for character made unnecessarily difficult and many lose the fight chiefly because of a lack of understanding and appreciation of the physical factors involved. All men need to understand the relation of physical exercise and sensible hygiene to the solution of their sex problem. Let me illustrate with a case which came to my notice recently. A young man from the farm came to college. He entered into the new life with enthusiasm and for a time did splendid work. Then he began to drop off in his standing and gradually became gloomy and despondent. Finally one day he came to the president and told him he must leave college. Fortunately this president was closer to student life and problems than many professors and teachers are. He understood. He gave the young man a bracing talk—and best of all—a job with the lawn-mower. It solved the young man's difficulty and he stayed.

More general still is utter disregard of the psychologic laws

which govern self-control. In every institution large numbers of students are breaking every mental law bearing on the control of sexual impulses and then wonder why their problem is so difficult. From the view-point of efficiency alone, sex education in the colleges is demanded, for in every institution an immense amount of intellectual capacity and character capacity is drivelling away into mental rot because sex thoughts and sex imaginations are allowed to dominate the intellectual stage. In all college life there is no more insidiously destructive factor than rampant imagination responding to sexual appeal from within and from without. I am convinced that we must deal with these problems in the lives of students from the view-point of psychology much more fully than has yet been done. In my personal touch with college men, I find a surprisingly large percentage of students—presidents of Young Men's Christian Associations, leaders in religious and other college activities—who are leading clean lives, but at altogether unnecessary cost. Their best energies and attention are so taken up with the personal struggle as to seriously handicap them in their college work. The hunger of these splendid fellows for practical advice and help in this problem is often pitiable to see. Constructive help to students to enable them to win intellectual and moral liberty in the sphere of sex is one of the fundamental needs in student life. This is a task for sex education.

A third factor calling for sex education in the colleges is the general prevalence of dangerous misconceptions about the sex life which thus far have been propagated from one generation to another, misconceptions which tend to confirm a selfish view of the sex life and justify in the minds of men illicit sexual indulgence. The belief that sexual indulgence for the male is necessary to health; that it is necessary to the preservation of virility; that the sex impulse in men is too strong to be controlled; and that therefore the moral standard which we apply to women cannot be applied to men,—these and other falsehoods are still very largely adhered to by even the most intelligent of young men.

Another point that calls for sex education in the colleges is the fact that all over this country an army of unscrupulous quacks is fattening upon the ignorance and fear of adolescent young men. As a result of the general neglect of sex education, especially in reference to the new experiences into which the adolescent youth comes, and the misrepresentations of these

quacks, perfectly natural physiological phenomena are so often looked upon as evidence of serious difficulty and thousands of young men are thus drawn into the clutches of these quacks who fleece them of their money, often do them serious physical and mental harm and drive many to despair and even suicide. No class of crooks practices more outrageous villainy upon the public than do these advertising medical fakirs. No one who has not had large experience in dealing with men individually in an intimate way can have an adequate conception of the extent of this evil. It is fair to assume that practically every college or university has its victims.

A last and most important reason for promoting sex education in the colleges is because of its bearing upon the whole question of sex education, especially as it relates to home training. The most fundamental task of sex education lies in the home. If the task in the home is well done, that which remains for the school and the college will be comparatively simple. But those who have had large experience in trying to get the task in the home done know that it is as yet the most unapproachable field. There is ground for a good deal of doubt that very much will be accomplished with the present generation of parents. We must first awaken a new public conscience on this question; we must bring about a new attitude toward the consideration of the sex life. This new conscience and attitude will undoubtedly be secured most quickly and effectively by sending out our college men and women intelligent on this question, seeing its need, appreciating its bearings and having a reasonably clear notion of what should be done and how to do it. A large percentage of these men and women will be leaders in thought, in education and in political and commercial life and will be in position to bring things to pass.

While sex education in the colleges in the main is comparatively new, in no other field has it been so readily accepted. There are already comparatively few institutions in which the subject is not presented to the students from one source or another each year. Some of this work has been done under the auspices of the institutions themselves, but the greater part has been done under the auspices of the college Young Men's Christian Association.

Let us now look at something of what is actually being done

in sex education in the colleges and universities and some of the results which may fairly be attributed to this work.

A questionnaire of thirteen questions relative to sex education in the colleges and universities was sent out to the secretaries of the college Young Men's Christian Associations throughout the country. It is our purpose here to give the returns from the six most pertinent questions only. The questions are the following:

1 Has sex education of any kind been attempted in your institution?

(1) By the institution:

- a In the curriculum?
- b Special lectures by college professors?
- c By outside lecturers?
- d Distribution of literature?

(2) By the Association or other outside agencies:

- a Lectures?
- b Literature?
- c Other means?

2 Describe fully the nature of the work done.

3 For how long has such work been done?

4 What manifest results may fairly be attributed to this work?

(1) In decrease of venereal disease?

(2) In promoting clean living.

(3) In establishing a wholesome attitude toward sex matters and sex relationship.

5 In your judgment should the institution make itself responsible for adequate sex education of its student body? If so, should it be a coördinate part of the curriculum?

6 To what extent is wholesome teaching on sex matters desired by your students?

Sixty-three replies to the questionnaire were received. They are all from prominent colleges and universities embracing all sections of the United States. The replies show that every one of the sixty-three institutions from which replies were received make some provision for educating students in matters of sex; in forty-one institutions the college authorities take some initiative in the matter; in fifty-one institutions initiative is taken by the college Young Men's Christian Association in addition to what may be done by the authorities. In many of the institutions the

faculty coöperates with the college Association in promoting this work.

In four institutions sex education has been conducted for ten or more years; in fifteen institutions for four or more years, and in forty-four institutions for from one to three years. It is seen, then, that in more than two-thirds of the institutions such sex education as is carried on is of comparatively recent origin.

In the forty-one institutions in which the college authorities take some initiative, the following methods are employed:

Eleven institutions have a course in personal hygiene required of freshmen, in which the sex life is more or less treated.

Seven institutions have special lectures by college professors, required of freshmen.

Two have such lectures required of freshmen and sophomores.

One has special lectures required of the whole student body.

Thirteen have special lectures by professors to the students, not required.

Four have special lectures to the students by outside lecturers, not required.

Three distribute some sex education literature only.

The sex education in which the fifty-one college Young Men's Christian Associations have taken the initiative has been for the most part in the way of securing the services of outside lecturers who are more or less specially qualified to deal with the subject. In the majority of cases the plan followed has been to have the visitors give one or more lectures to the students, followed by brief talks to, or discussions with, fraternities and other organized groups; these again followed by personal interviews so far as possible.

In answer to question No. 4, as to what are the manifest results that may fairly be attributed to sex education as carried on in these colleges, the results are, for the most part, not given in anything like definite figures. This is to be expected for statistics on these points are not easily obtainable. To a considerable extent the answers merely represent the impressions of the individual giving the answers. However, we must take into consideration the fact that most of these student secretaries are as close

to student life and students' personal problems as any one connected with the institution, and many are much closer. They are in position to form fairly correct impressions.

With reference to decrease in venereal disease, twelve institutions report a manifest decrease attributed to sex education. Only one of these gives the result in figures. This is a large eastern institution in which one of our strongest lecturers has visited regularly for four years, and where the college Association has done effective work with the use of literature. From this institution the report is that venereal disease has decreased fully 80 per cent., that instead of 125 cases after a single football game, 15 is now a fair estimate; that the attitude of coarseness and vulgarity toward the subject of sex has given place to one of serious respect, and the whole moral tone of the institution has been changed. This report comes from reliable and conservative sources and the figures are obtained through the university physicians, who also state that their stocks of medicine for the treatment of these diseases are now getting stale on their hands.

Five institutions cannot make a positive statement as to a decrease in venereal disease, but are of the opinion that there are such results. Six more report that their students are very clean, but they cannot say to what extent it is due to sex education. The remaining institutions state that data are not available.

Twenty-four institutions report definite increase in morally clean living among the students. Seven others cannot say positively but are of the opinion that improvement has been made.

Twenty-six institutions report definite results in establishing a wholesome, respectful attitude toward the subject of sex. Six others suppose that such improvement has taken place. The following are typical statements made with reference to the results of the work:

"It has changed the moral tone of the institution. It keeps down dirty stories and creates an attitude on the part of the men to do away with these sins. It engenders a spirit of fight against immorality."

"The work has resulted in a new ideal of marriage and parenthood, resulting from a revelation of the real nature and significance of the sex life and sex relations. Quite a number of the

men said that as a result of Dr. ——'s work they had actually quit impure living."

"I am sure that this work has promoted clean living to a large degree. It tends to make a quickened conscience in the student body against 'red light' dissipation. It gives the students a higher conception of life and of the organs of sex."

"Indicates a decrease in venereal disease. Smaller percentage of students visit red light districts. Students talk more intelligently about sex matters."

"It is evident that the entire moral and spiritual life of the university has been raised and increased by this work."

"This work has promoted clean living and established a correct and wholesome attitude toward the subject."

"I know no venereal disease here. I know the college is cleaner and the attitude toward sex questions more wholesome."

In answer to question five, thirty-nine express the conviction that the institutions should assume the responsibility for adequate sex education of the students; one expresses the opinion that it should not. Of the thirty-nine, thirty-one are of the opinion that such sex education should be a part of the curriculum; three express the opinion that it should not be.

In answer to question six, two state that at least seventy-five per cent. of the students desire wholesome teaching in matters of sex; forty-two state that there is a general desire for such teaching;—eager, intense, universal, are adjectives used many times;—one says there is no demand for it.

The returns from the questionnaire clearly indicate the following:

1 A growing conviction on the part of college and university faculties as to the need of sex education in the training for life, its duties and responsibilities. The fact that all of the sixty-three colleges reporting show some provision for sex education, however inadequate, and that in forty-one of these some initiative is taken by the college authorities, is surprisingly gratifying.

2 There has been a very large increase in sex education in the colleges within the past three years. In forty-four institutions such sex education as has been conducted is only of from one to three years' standing.

3 Students for the most part are hungering for right knowledge and constructive help with reference to their sex life.

4 Sex education when rightly and adequately carried on brings large, positive results in relation to conduct, character, and ideals,—the directions in which education should make its largest contributions. Even with crude methods and very limited scope, favorable results are obtained.

The situation with reference to sex education in the colleges is, however, by no means as favorable as the figures, without further comment, might be taken to indicate. Of the forty-one institutions in which the college authorities assume some responsibility for sex education, less than half a dozen do the work at all adequately. In a large proportion of the hygiene courses to freshmen, but one or two lectures touch upon sex, and as a rule chiefly in its pathological aspects. Where special lectures on the subject to freshmen or to the student body are given, they are, in most cases, of the same character. They deal chiefly with the negative and depressing aspects of the subject. The teaching fails largely to dignify the sex instinct and function, to interpret the meaning of sex in terms of manhood and womanhood and of character and responsibilities. It also fails to give the needed constructive help in making the fight for character. In not a few cases the teaching loses its appeal because the subject is taught by professors who do not command the respect of the students. In other cases the subject is handled in such a way that it becomes a joke or a bore.

The following are some of the adverse comments upon the sex education work under the direction of the college authorities:

"The lectures are dry and not of a nature to impress men with the importance of the subject."

"The character of the instructor and his motive in giving the course determines the effect upon the student's mind and life. Our instructor has neither the right character or motive to give such a course. His desire seems to be merely the spreading of knowledge and not to create moral reaction against sexual impurity in his hearers. 'Be careful,' is the tone of the lecture as interpreted by many of the students."

"Too mechanical."

"There is no system to the work."

"The only undesirable feature is that it is not comprehensive enough."

"The work is very inadequate and is treated in a haphazard way."

"Such lectures lack the presence of a moral impulse, being purely scientific."

The few institutions, however, which deal with the subject from a broad point of view, with desirable methods and reasonably adequate scope, clearly demonstrate the possibilities of sex education as a coördinate part of the general educational program. In these institutions the students respond to the teaching with a respectful attitude, deep appreciation and with positive results in conduct, character and ideals.

The most effective work in sex education in the colleges up to the present time has been done under the auspices of the college Young Men's Christian Associations. In a considerable proportion of cases the institutions coöperate with the Associations in promoting the work. It has proven most effective under these auspices, because the lectures have in large measure been given by well qualified lecturers who have made a special study of the subject and who place their teaching on a high ethical plane. These lectures have met with enthusiastic response and general testimony as to their helpfulness, on the part of the students.

Last fall Dr. W. S. Hall of Chicago, under the auspices of the International Committee of the Young Men's Christian Association, visited the principal colleges and universities of the Pacific Coast, the Southwest, the South and part of the middle West; a tour on which he spoke to over 52,000 students. He was everywhere received with enthusiastic appreciation by the students and the large number of letters which have come in from college presidents of the institutions visited, letters many of which are almost extravagant in their praise of the service rendered, show that many educators have thereby been won to the support of sex education.

The chief limitations of these lectures by outside men arise from the brief stay of the lecturer. It has not enabled him, as a rule, to deal with the subject in any broader aspects than that of the personal problem and it makes impossible adequate group discussion and individual approach to the lecturer, in which the most lasting impressions may be made. The lectures arouse in the minds of students many questions which they have no adequate opportunity to have settled.

It was seen that thirty-nine of those reporting expressed the conviction that sex education in the colleges and universities should proceed from the institutions themselves as a coördinate part of their general educational activity; only one expressed the contrary opinion. Thirty-one of the thirty-nine felt that it should be carried on as a regular curriculum feature. This accords with the conviction of most of those who are giving most thought to the shaping and guidance of the sex education movement. This is the next logical step. Let us look at some of the more obvious reasons.

First, it is necessary in order to place the sex instinct and function in such relation to life as to emphasize its naturalness and that it may occupy such a position of dignity and worth as to stimulate the best, not the worst, in manhood and womanhood. Here is one of the most powerful human instincts and the most pervasive human function, touching life at every point. It is one of the greatest factors determining character, happiness and destiny. All that is finest and noblest in manhood and womanhood can find its fullest development and expression only in association with normal, wisely directed and manfully controlled sex life. To treat such a function as if it were a thing distinct by itself as if it had no relation to life as a whole or to education as a whole, is to place it in an unwholesome and positively dangerous light, and it is failing to take into account in training for life one of the most powerful factors giving character and direction to life. An enormous proportion of the educational effort of institutions is being rendered ineffective or vitiated through the misdirection of this powerful and sacred factor in life of which they have failed to take account in their educational scheme. The natural and rightful place of education relating to the sex life is as an integral and coördinate feature of the general educational program.

Another reason for this step is the desirability of avoiding excessive emphasis on sex as a subject by itself. This excessive emphasis is largely unavoidable in the present stage of the movement. Just so far as possible sex matters should be dealt with in their natural connections with broader subjects, such as biology, physiology, psychology, sociology, eugenics and others. This relates the sex instinct to the broad interests of life as a whole, and avoids excessive attention upon sex alone. In the

college curriculum this correlation of the subject is easily possible. The time should come when special sex lectures will become largely unnecessary, or when given they will still be related to a department of work which is responsible for sex education.

Another reason why the colleges themselves should assume the task of sex education is that this more readily makes possible the handling of the subject in a uniformly dignified, clean and constructive way. Much of reticence in regard to sex education on the part of faculties is based on experience with undesirable ways of handling the subject. As a part of the curriculum the institution has it in its power to secure a uniform standard of treatment.

A great advantage in having sex education related to the curriculum is the opportunity for a fuller treatment of the subject and the personal touch with students on this subject throughout the year which this makes possible. While the subject of the sex life can be profitably discussed in lectures or through text-book work, the most helpful work can be done through personal touch between student and teacher, if the latter be the right man. While an outside lecturer may be approachable for a few hours for such personal dealing with students, the professor is on the ground throughout the school year.

Another reason why the college should be responsible for the sex education of its student body is the urgent necessity of gripping the lives of freshmen with reference to personal morality, within the first few weeks of their college life. This is most important. It is, however, not often possible to do this when outside or traveling lecturers are depended on.

It is not our purpose here to discuss the various methods by which sex education can best be correlated with curriculum study. We wish only to suggest certain considerations with reference to it.

First of importance above everything else is the selection of the right man or men to teach the subject. It had better be left alone entirely than to have it handled by the wrong man. He should be a man of such character and personality as to inspire the respect and confidence of the students, and one to whom students are readily drawn. He should be close to student life and problems, and have a sympathetic interest in them. He must not be a "faddist." He must have such a broad, sane and lofty

view of the subject as will assure his handling it in all its bearings and with the emphasis on the positive and constructive side; a man who will stress the normal, not the abnormal. It is also highly desirable that he be a deeply religious man. The question of sex is fundamentally a moral question, and no one can adequately deal with this question in its relation to life and character and fail to bring in the dynamic of personal religion.

It is desirable that sex education be related to some definite department of teaching. This relates it to broader subjects, as it should be, and removes undue emphasis on the subject of sex.

In this connection one consideration must be strongly emphasized. It is this: To whatever department the teaching is related, the teacher must go outside the bounds of his particular department if he is going to handle the subject in all its bearings. It is much more than a question of physiology or of hygiene. It is a very large psychological question; it is a sociological question; it has economic bearings and it is fundamentally a moral question.

Another thing that needs emphasis is that the teacher should specially prepare himself for his task. If this is not done the subject is pretty sure to be treated inadequately and too exclusively from the viewpoint of the teacher's particular department of work. The teacher should cover certain fundamental studies on the sex instinct and function so as to enable him to understand and appreciate all its factors, and enable him rightly to interpret the sex life. The institution having decided to assume the responsibility for sex education, and having selected the man to handle the subject, it should say to him something like this: "We want you to thoroughly prepare yourself for this task and we will provide you with the necessary literature. We want you to handle the subject in all its most essential bearings, even though it carries you outside of your particular field. Above all we want you to recognize that this is not merely for the purpose of information or to furnish intellectual exercise. We want this course to bear fruits in character, conduct and high ideals of sex relations and social responsibilities."

DISCUSSION

PROFESSOR MAURICE A. BIGELOW, *Teachers College, Columbia University*: I very much dislike trying to discuss a paper which I can not radically disagree with. Most of the fundamental propositions laid down by Dr. Exner seem to be as undebatable as a motion to adjourn. I must express my agreement with the main ideas of his paper.

My own experience with sex education for college students has been almost exclusively with mature men and women who were preparing for educational work. I believe that, on the whole, the reasons that Dr. Exner gives for sex education in colleges for men do not apply to a very high percentage of the women college students. Most men in college need sex instruction for immediate use, while most women need it for future use.

Concerning sex hygiene in the limited but accurate field of sexual health, I have very little sympathy with extensive teaching in colleges or elsewhere. It seems safest to give students some carefully formulated but exceedingly brief information regarding (1) The personal hygiene of their own sexual mechanism and (2) warning knowledge concerning the distribution of the infectious sexual diseases; and then leave this field of sexual health whose borderland so treacherously overlaps that of sexual disease. It is unscientific to compare the teaching of sexual health with that of other systems of organs. Now and then a neurotic student becomes hypochondriacal over the health problems of digestion or respiration or nervous activity; but at most these problems are purely personal in all their aspects. Not so with most problems of sexual health. Nine times in ten these involve the immutable instincts of sex, and the hygienic problems are greatly complicated because sexual instincts, unlike all other instincts, are not personal but social. It is in this social-sexual relationship of each individual to others, either in reality or imagination, that study of sexual hygiene may have dangers such as do not enter into any other phase of the science of health. Thus, in brief, I state my objection to any proposition to present to college students more than a brief and carefully guarded study of sexual hygiene in either its personal or social aspects.

While sex hygiene demands relatively little attention in colleges, other phases of sex education should be emphasized. It is important that college students should develop a serious, scientific, open-minded and respectful attitude towards all normal aspects of sex and reproduction and that they should understand their own ethical, social and eugenic responsibility for their sexual actions. In these lines are the great problems for college education.

How may attitude be influenced? Certainly not by one or two or three isolated lectures which deal chiefly with hygiene and physiology of sex. Certainly not by a teacher who has not himself developed a wholesome philosophy concerning the problems of sex. Certainly not by special stress on sexual degradation, illustrated by numerous concrete examples of perversion and the social-sexual evil. Surely these are ways that will not give young people the desired mental attitude. No, the problems of sex must be approached from a quite different point of view. They must be approached gradually and naturally as part of the general order of nature. There must be no touch of the abnormal which may tend to confusion with the normal.

Such desirable results rarely come from a series of studies on a biological basis. The one general method of sex instruction which seems to be universally accepted is that life in general must be used as a pedagogical tool that leads us to understand human life. Hence, biology, the science of life, as a body of facts, not necessarily as a course of study, is indispensable as a foundation for attitude, if we would have our young people come to look upon all normal sexual processes as essentially pure and splendid phases of the great scheme of life.

With regard to individual responsibility for sexual actions, we face the most perplexing problems. Our ancestral history has tended to make us individualistic and selfish in most things, and it is extremely difficult to make the average human being feel personal responsibility toward other individuals. We, therefore, must admit that we have a big task in attempting to teach young people in colleges or elsewhere their own responsibility for control of their sexual instincts which nature has made irrepressible and at the same time subject only to voluntary control. But although a big problem, it is far from hopeless in college education. Present-day courses of biology and sociology and ethics and literature

are making our college students more considerate of their personal relations to society, and especially in the problems of sex. I believe this is on the right pathway and that the colleges can best contribute to sex education by development of the opportunities which these various lines of study afford.

It must be evident from the above that I am very heartily in sympathy with Dr. Exner's proposition that college men and women of this generation must be made intelligent in sex matters, in order to reach the next generation. College men and women tend to be leaders. Effective sex education given to college students is more likely to lead to greater results than if given to any other body of people.

On another important point I heartily agree, namely, that sex education should be made an integral part of the curriculum. I realize that separate instruction has done some splendid work, but I can not believe its results are as valuable and as safe as gradual teaching on sex subjects. If I understand Dr. Exner, sex education should gradually cease to be separate, but should be woven into the general curriculum wherever possible. I heartily agree.

I have heard of no special difficulty in presenting sex information to men and women in colleges. However, it should be remembered by teachers that men have a larger knowledge on which to build. The teacher of women must be much more tactful and make a more gradual approach to sex problems than is necessary when dealing with men.

I have heard recently of some students who seem to have had their mental equilibrium turned topsy-turvy by having their attention centered on sex problems. For every one of such cases where sex lectures are said to have led to nervous disturbance, there are many similar ones that have in no way been influenced by sex instruction.

The other day my attention was called to a certain high school among whose students several cases of illegitimacy had occurred. The school had introduced sex hygiene, and the critical people charged sex education with the immorality of pupils. I have heard of other schools with the same moral problem but with no sex instruction. Hence, it is illogical to charge students' immorality to sex instruction.

MR. FRANK D. WATSON, *The New York School of Philanthropy*: I think from what Dr. Bigelow has said, you can fully appreciate that the critic of this evening's paper has not an easy task. Nine-tenths of the things said, I have to agree with, not only in the original paper but also in what Dr. Bigelow has said.

There are however certain aspects of the subject which I should like to emphasize as being of special importance. I think we all agree, do we not, that the first great need at the present time is to re-form the college student's attitude toward sex and the sex life in general, in brief that he should cease looking upon the sex impulse as a drag that pulls down character and should begin viewing it as a great uplifting force, an energizing agent whose right expression makes *for* character.

Now, how best can this be accomplished? I think we must all agree that sex should be treated not as something apart from but in connection with the general curriculum. Such a method first of all dignifies the subject as nothing else can; secondly, it brings the subject before all the students in a way, according to my personal observation, that no single Y. M. C. A. lecture can do. I think we also must agree that if you have a Department of Mental and Physical Hygiene, it is possible to have a closer personal relationship with the students than when you have a lecturer called in from the outside. Several colleges have already introduced such departments where they take men in groups of six or less and often singly and in a brotherly fashion get hold of the students as no lecturer can. After all, nothing counts in sex education like that which Dr. Cabot has called, "the contagion of personality." It is the *man* who imparts the knowledge that counts more than the detailed fashion in which he may give his message. He must be a red-blooded individual who commands not only the respect of the student body but who knows them on the personal side.

Just another thought which I wish to contribute to this evening's discussion. I could not help but feel, in listening to the paper, that if the home and our elementary school or high schools had done all that it was their duty to do, a great many of the things that have been left, according to Dr. Exner's paper for the college to do, would have already been attended to. Does that mean, however, that there is not something distinctive left that the college can contribute and which is not now given in the

home or in the high schools or is likely to be given there for a long time? It seems to me that there is a definite contribution which they can make. Dr. Bigelow has hinted at it. It is in my opinion the message which today is coming to all of us in the movement which we speak of as Eugenics. We fail too often to appreciate that that movement is giving us a point of approach to the sex problem which is almost revolutionary. It affords truly one of the most valuable settings imaginable for the whole sex problem. In other words, the home and the elementary schools may give us sex hygiene, but cannot the college see that while the student may view marriage as an individual question, procreation is a social problem? Can it not give him the concept which Dr. Hall has called "the sacredness of the immortality of the germ-plasm," that he may realize that he is the bearer of the seed which has come on down through countless ages, and that it is his obligation and privilege to pass on that germ-plasm uncontaminated or unimpaired? I am quite sure that many students who now have this personal point of view of sex will then take it out of its present narrow realm, and put it in the dignified place in which it belongs.

I claim no originality for this point of view. It has already been expressed in the following passage by a no less able student of the problem than Dr. G. Stanley Hall:

"As to the pedagogic place, value and method of *eugenics* in an educational system, I hold that its rudiments should be in some way imparted to every boy and girl in the early teens and that it should be continued in high school and college. Rightly taught it gives a new apperception organ for history, sociology and reveals the biologic basis that underlies all human institutions and achievements. It enables the pupil to understand too a number of the most basal motives of morals and religion. It sublimates the intense natural interest in sex during the teens, long-circuits it, elevates it and besides great intellectual, there lie in it also even greater moral possibilities. It broadens the historic sense by showing the individual's relations to both his ancestors and to posterity, and inculcates the sacredness of the immortality of the germ-plasm which must be served as a center of supreme interest in all human affairs. Nothing has opened to the pedagogue such a sudden, new wealth of matter and method or such a new mine of interest which it now remains to work for all

it is worth. This part of sex pedagogy is perhaps as remote as possible and in many respects a diametrical opposite of the pedagogy of a sex disease, for the former opens one of the most encouraging vistas into the future and suggests that circa 15 hundred million people alive on earth today are not only a handful but only pigmoids and mattoids of nobler generations that are to tenant the earth after we are gone.”*

GEORGE L. MEYLAN, M.D., *Medical Director, Columbia University*: As I understand it, the Young Men's Christian Associations have taken the initiative in many colleges in affording sex instruction to college students, where the college authorities did not provide such instruction, and they have helped to bring into the college course, by regular professors, some instruction in this important topic, and I believe that though Dr. Exner did not state that definitely, that that is just about his idea—some instruction in several departments and a little more emphasis on sex hygiene as such in some one department—and that is my conception of the best way of handling this important topic.

I feel that every instructor from professor down to the lowest assistant should teach moral standards by his lectures, by his personality and his personal contact with students, and where the opportunity presents itself, whether in ethics, sociology, etc., teach the principles of sex hygiene and sex relations; but I believe there should be some department, and probably the Department of Hygiene (or whatever it is called) where sex education should receive somewhat more emphasis than in any other department.

I believe that the method of bringing a stranger into the college to give a course of lectures advertised as sex hygiene, is an extremely undesirable method. I know cases where that has been done, and it was a question whether the results justified bringing in such men. There is no doubt that the subject should be handled in the college where there is a regular instructor in hygiene, and that it is in connection with hygiene that specific instruction in sex hygiene should be given.

In this connection, as my contribution to this general topic, perhaps it will be of interest for me to tell you what we have been doing for the past ten years at Columbia University. When the

*G. Stanley Hall, *Education Problem*, p. 440.

freshmen enter in September, they are all required to take a course in physical education and hygiene. Up to the present two hours a week have been required—next year this will be extended to four hours. The first meeting of the course is devoted to a lecture on general hygienic living—one might call it general advice to the student starting his college life, the care of his health, such as drinking, exercise, diet, recreation, sleep, etc., and in that lecture perhaps 10 or 15 minutes is devoted to the fundamental principles of sex hygiene.

Very soon after the student enters, he has to submit to a physical examination, when he meets at least two members of the department—one a physician and the other an instructor. In this examination the student becomes personally acquainted with men whom he will meet in the class room and these instructors make it their duty to cultivate the friendship of every student as they examine him, and establish a bond of friendship, if possible, with the student. They also extend an invitation to each student to come into the office to consult some member of the department whenever he needs any advice about any matter relating to health or anything else. As he leaves, he receives a report of his physical examination, and with that some literature on sex hygiene, and I know that these pamphlets and leaflets distributed at that time are read very thoroughly and appreciated, and do a lot of good. Frequently, a freshman will come in a few days later and ask for one or two more copies to give to some brother or friend.

During the course—the prescribed course in sanitation and hygiene—gonorrhea and syphilis are discussed as infectious diseases. Later, under the topic of hygiene of the nervous system, sex hygiene is discussed with special emphasis on self-control, so that during the first term of the freshman's year at college, he receives instruction on the various sides of the general problem of sex education, both in the class room, as part of his course, and in the personal relation with some instructor in the department. In the majority of cases the personal relation established between the student and instructor is taken advantage of by the students, so that students frequently come in for consultation and advice when they have perplexing problems relating to their sexual life.

An unfortunate occurrence came to my notice recently. A misguided individual who has a sort of monomania for this subject had spread the information (I don't know where he got it—he

certainly either dreamed it or invented it) that 75 per cent. of the students of Columbia were infected. One of my students in the class of hygiene came to me after class, to tell me that he had heard this statement discussed by a group of gentlemen. The man who quoted it said that he had read it in a New York newspaper. I hope it was never published. It is certainly far from the truth.

We have one way of knowing fairly accurately the proportion of students who suffer from venereal disease. No student would be apt to continue exercise when he had acquired one of these diseases. Students are required to take exercise twice a week, and we know when a student stops his physical exercise. We usually ask the reason; some hesitate to tell us, but we usually get the true statement before we finish the interview, so we have a fairly accurate knowledge of the number of students who suffer. On the teams, once and awhile, a student stops training on account of venereal disease. It is extremely difficult to get any accurate statistics as to the prevalence of venereal disease because most students will try to conceal the fact from their parents, teachers and friends.

During my eleven years with Columbia University, I know that there has been a very, very small number of our students affected with venereal disease. It never has been as high as 4 per cent. There are 950 students in our courses this year, and up to the present time there have been only 1 per cent. that have come to our attention, and that includes most of them.

In colleges located in small towns they are able to get fairly accurate statistics because the physician in the college can establish relations with all the physicians in the town, and get privately from them the number of cases of venereal disease. The statistics obtained by such colleges, so far from the city, are very much lower than the estimates which we hear from time to time, which are usually greatly exaggerated.

MAX J. EXNER, M.D.: The only point I wish to touch upon again is the fact that we do not stand for a definite department on sex education, but that this is the very thing we wish to avoid. We wish to make sex education inconspicuous by relating it to some broader field.

It was not my purpose to discuss the methods by which this

sex education will be worked out; that would have to be left to another hour's discussion. It will not be done in the same way in all institutions. Institutions will experiment with different methods. The proposition that I did wish to put forward was that the institution should make itself responsible for adequate sex education of its students. Just how this may best be done is a matter regarding which I am not yet clear myself. I agree that the sex question should be handled in connection with all the branches of study to which it has a natural relation. That should be done simply as an educational proposition, if for no other reason than to remove the stigma of a desexed educational system. But that will not by any means meet the whole need. It would only reach those who take these particular studies. The incoming students need to be gripped with reference to morality very early in the course. That situation must be faced, and whatever method is used must be directed to that need. One of the most popular methods in use so far is the required course in hygiene, in which sex education comes in as a natural and co-ordinate part. This removes special emphasis on sex alone.

For some years the International Committee of the Y. M. C. A. have done considerable effective work through very carefully selected lecturers in the college field. Two years ago, the Committee felt that they wished to do this work more comprehensively. They put me in charge of a bureau, the purpose of which is to coöperate with the colleges in the promotion of sex education. We are undertaking to make a comprehensive study of the sex question in all its bearings; to try to discover the best principles to guide this work; to survey the literature and attempt to standardize that which is useful and eliminate that which is undesirable; to bring together the best thought on the subject and make it available to the institutions. Our ultimate objective in all this is to bring sex education adequately into the general educational program.

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THE ANNUAL MEETING OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST 43D STREET, THURSDAY, APRIL 9, 1913.

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MINUTES OF THE ANNUAL MEETING

The minutes of the previous meeting were approved as read.

The Secretary presented the names of 24 men and women who had applied for membership in the Society. These names had been considered by the Executive Committee, and it was

Moved and seconded that they be declared elected to membership. *Carried.*

The Secretary reported that at the present time the membership of the Society is 1340 members, whose dues were paid to January 1, 1913. He stated that all members who were in arrears for two years would be automatically dropped from membership.

The Treasurer then submitted his report for the year ending March 31, 1914 (see page 140).

The President reported that every effort was being made to run the Society economically; that apparently it was being run more economically every year, and that there was hope of running it even more economically next year than in the past. He called attention to the fact that the Society was "hard up" and hoped to continue to be so, since that would mean that its opportunities were greater than its means. The Treasurer's report showed that at the present time there was just enough money in the bank to run the Society for two months, and that therefore there was real serious need of contributions, especially to the lecture fund, which at the present time had the large sum of \$12 in its favor. On an average one lecture a day, for many months in the year, had been given.

The President requested that the Treasurer's report be carefully read, as well as the report of the Office Secretary, as they would show not only what the members are getting for their money, but what the City and, to a certain extent, what the Country are getting for their money. He hoped that after reading the Treasurer's report the members would get others to join the Society, and that more donations might be received next year than in the past. He also hoped that the members would not only read the Office Secretary's report as to what was being done, but would go to the office and see for themselves how things are managed.

The President then called the attention of the members to the announcement in the January issue of the Journal of the change of front which the Executive Committee had already made, and which they wished to make formal. The aim of the Society as stated in the past was:

"The object of this Society is to limit the spread of diseases which have their origin in the Social Evil. It proposes to study every means, sanitary, educational, moral and legislative, which promises to be most effective for this purpose."

Such was the aim with which the Society started. But most of the meetings, publications and work of the Society had leaned toward the educational side, where it was felt most good could be done in advancing this campaign. A great many people had withheld their support from the Society because they felt that the disgusting matter of venereal diseases had been its sole interest. The President felt that it therefore seemed necessary to adopt a formula that expressed more precisely the actual aim of the Society. Accordingly, it had been proposed by the Executive Committee that the aim of the Society as printed should be the following:

"The object of this Society is to promote appreciation of the sacredness of the human sexual relation, and thereby to minimize the moral and physical evils resulting from ignorance and vice."

The President stated that this had been approved after grave thought by the officers and Executive Committee; that it was a positive instead of a negative aim; covered all the Society had been doing before, and presented an appeal to a far larger public than did the old formula.

The matter being open for discussion, Mr. Edmund P. Muller stated that he had always understood that the Society was a secular and scientific society, and for that reason he strongly objected to the word "sacredness." He proposed to substitute the words "individual and social responsibility," which conveyed the most definite and most correct meaning to everybody. He stated that every moral question is fundamentally a question of responsibility, and that emphasis should be laid on this fact. The official presentation was also objectionable to him because the order in which the ideas were presented was contrary to their logical importance. He mentioned that the aim of the Society was to minimize moral

and physical evils, etc., and that this should be stated first. The rest was incidental and should follow. He therefore proposed the following version:

"The aim of our Society is to minimize the moral and physical evils resulting from ignorance and vice by spreading appropriate knowledge and promoting a fuller appreciation of the individual and social responsibility attached to human sexual relation."

The question was put to vote, a tie vote resulting. It was then

Moved and seconded that the motion be laid on the table until the next meeting, which motion was *Carried*.

There being no further business to come before the meeting the program of the evening was begun.

THE ELIMINATION OF THE QUACK

SAMUEL HOPKINS ADAMS

Prophesy is always a dubious enterprise. One's pet theories come back to one in the fulfillment of time so changed that one hardly recognizes them; and yet I am going to hazard a guess tonight. It is this, that in the elimination of medical quackery, which is slowly but very surely going on, the first species to become extinct will be the venereal quack. I think this because, on the whole, he is the most vulnerable of all the vile group of charlatans. He stands by himself; he has no organization and when he is attacked for legislative purposes he lacks that cohesiveness which makes the patent medicine fakirs so powerful. That great national organization of medical frauds, "The Proprietary Association of America," including practically all of the great cure-alls which so broadly advertise in this country, does not recognize him. It won't admit him to its ranks. It regards him as tainted —something a little bit below the level of the man who cures tuberculosis with alcohol or the one who eliminates cancer with soothing and balmy oils.

It is not part of my programme to discuss the relative material worth or unworth of the venereal quack as compared to his brother in other fields. My concern tonight is to consider the means, if possible, of getting rid of him. I think he is comparatively easy to get rid of because he has no organization and even more because that pillar of all quackery, the newspaper press, accepts his advertisements and his money either not at all or with half-hearted, shame-faced acceptance, involving no support for his enterprise. The newspapers will not go into the open and fight for him. He is just a little bit too dirty for them so when he fights, he fights practically alone. And, as we shall see, he is very, very timid.

It is but fair that I should qualify this somewhat sweeping denunciation of the press, by stating that there are many papers (and a growing class) which do not accept any quack advertising. Papers like the *Times* and *Tribune* of New York, the Chicago *Tribune*, the *Item* of New Orleans, the Minneapolis *Journal*, the *Seattle Sun*, and half a dozen others of less note, should be exempt

from this criticism, being almost entirely clean of medical quackery. But, by and large, newspapers of the United States accept almost any form of medical advertising with the exception of venereal quackery. Perhaps more than fifty per cent. now discriminate against that particular class.

The venereal quack is timid, not only because of lack of spirit, but because he is generally a criminal. I mean this in the most radical sense, not merely that he is violating a code of ethics, but that he brings himself, usually, in his practice within the purview of the criminal law. The *Chicago Tribune*, in a very remarkable exposé of venereal quackery, showed a considerable proportion of quacks who annually went through their patients' clothes, not only to get information but money. I believe it is almost universally a fact that they are blackmailers. They get a youth into their clutches and if they cannot worm his biography out of him, other methods are secretly employed to ascertain facts about his social condition, relationships and business. They then begin the process, not of curing him, but of keeping the disease burning, so that they can get all the money possible out of him. In the course of time, if he has any sense, he comes to suspect that he is not being cured, and revolts. Now comes the blackmail. The quack says to him, "You are employed by such and such a firm. You have undertaken by contract to take treatment for a certain length of time. If you refuse now to carry out the terms of your contract, we shall be obliged to appeal to your employer either by actual word or by implication. What will your employer do when he knows that you are a sufferer from venereal disease? He will probably discharge you." That is almost always the most potent weapon the quack has. If he puts the threat in writing, he comes within the limits of the law. But they are more often clever enough only to do it by word of mouth. At the same time they are perfectly aware that they are carrying on criminal business and that realization makes them the more timid under attack.

Why, then, are they allowed to operate in almost every city in the country? *Simply because it is nobody's business to oust them.* Whenever a genuine attempt has been made to get rid of this form of quackery it has always met with some measure of success, and if not wholly eliminating the venereal quacks, at least limiting their numbers and their boldness. The most notable case

is the one in Portland, Oregon, which largely grew out of a fortuitous circumstance.

The Social Hygiene Association of Portland had been collecting evidence against a number of venereal quacks with a view to presenting the evidence and attempting to work through that upon the newspapers. While they were still groping for the best method, an unfortunate dupe who had been passed from venereal institute to venereal institute, each one taking what they could out of his savings—hundreds of dollars—suddenly crystallized public opinion by the grim and simple method of a revolver. He walked into the institute which had taken his last dollar, killed the chief, killed the second in command and then killed himself. American newspapers are adept in suppressing such things as affect their advertising, but there is no suppressing such a story as that. That is too tragic. Every paper in Portland had to print the story as it was, and they did print it. Here, then, was the chance for the Social Hygiene Association. They called a luncheon meeting of the principal business men of the town, the Chamber of Commerce, practically. They cited the tragedy and laid before that meeting the facts which they had been collecting for months, facts showing false diagnosis, malpractice, intimidation, and practical robbery. A number of the gentlemen at this luncheon organized themselves into a Committee, and the meeting resolved to send an appeal to the newspapers, signed by representative men in all lines of business, asking them to drop this line of advertising. The Portland *Oregonian* before that statement was issued had dropped all the advertising. This paper was followed by the *Evening Telegram*, also under the same control. They followed that action by editorials which spread through the State, with the result that in a very short time only one paper in all Oregon carried venereal advertising. The proprietor of this one paper, when pressed to explain, said that he "was not in business to safeguard fools." I think since then, although I am not quite sure, he has dropped that kind of advertising. The *Oregonian* not only threw out all venereal advertising but followed it by throwing out practically all patent medicine advertising. This newspaper campaign was followed by a legislative campaign which culminated and crystallized in a law aimed against anyone who advertised to cure any man's disease, by penalizing not only the advertiser but the paper to the extent of one thousand dollars.

It contains a clause which so many advertising laws fail to contain, holding the newspaper equally responsible with the advertiser.

Our legislative weakness is that we are afraid of newspapers and we don't realize that they are afraid of us. There is no enterprise more sensitive to public opinion than the newspaper. If every legislator had had ten years of newspaper work as I have had, he would come to know how sensitive an editor is to pressure from the outside; and we would get very much better laws in this country on subjects which have to do with newspaper advertising.

In Chicago there was another very interesting campaign carried on in an entirely different way. It was an individual enterprise of the *Chicago Tribune*. Allowing gladly that everyone here has his particular newspaper, I am still willing to stand on the proposition that the *Chicago Tribune* is the most independent, fearless paper in the United States. No paper in New York will tell an advertiser to go to a place of doubtful climate if it doesn't like what the advertiser does. Years ago the *Chicago Tribune* killed all its venereal advertising and mostly all of its patent medicine advertising. Last fall it decided to see what it could do to clean up that City. The editor realized with perfect clearness and sincerity to himself that if he were to use the words "gonorrhoea" and "syphilis" in his paper, he would lose a certain number of his subscribers and get complaints, but he said "I can stand it." He sent his reporters to every venereal quack in Chicago and the reporters were specially instructed in regard to the work and tested for any evidence of disease before. When they visited the quacks all of them had false diagnoses made, some had their pockets picked in transit; all had their clothes rifled, two or three of them were blackmailed, and they supposedly went through the usual process that every man does who goes to a venereal quack. In the course of time the results came out in the *Tribune*. It was a shock for the Chicago venereal quacks. The newspaper had definite cases on every one of them. Four of them bought tickets for Canada. Nothing would have happened, but they did not know that. Practically all of them went out of business for a time, but a much wider influence was produced than that. Other newspapers began to be afraid to print venereal disease advertisements. All this class of patronage disappeared from Mr. Hearst's high-minded publications to which they had brought seventy thousand dollars income yearly. They disap-

peared from the *Journal*, which is not Mr. Hearst's paper, and from three or four other lesser known papers. There remained only the foreign language papers, of which a great number are published there. Then the *Tribune* started out to get an ordinance passed against this kind of advertising, but before this was accomplished, it had so frightened the foreign papers that they decided to drop all venereal advertisements. The last time I had an opportunity to investigate the Chicago press there was practically no venereal advertising in process. The *Tribune* had cleaned it all up. I have information since then by letter that the Hearst papers have been sending canvassers around again to try and get the advertising back; apparently, they are willing to take it. That I do not know, but I do know that some time ago Mr. Hearst, who was forced out of venereal disease advertising in Chicago, announced in his New York papers that venereal advertisements would not be accepted. Yet, subsequent to that his representative in Chicago fought the anti-venereal advertising law there.

Somewhat less has been done in other cities. The St. Louis *Star* writes me with considerable pride that it has driven all the quacks out of town, and one to suicide. In Minneapolis, the *Journal* in a campaign against venereal quackery, in particular, has made it very hard for other papers there to carry objectionable advertising. The New Orleans *Item* is doing much the same. In Seattle, the *Sun*, a very new and successful paper, started out with an absolute embargo against all medical quackery. So that there is really quite a growing number of cities where venereal quackery is having a bad time.

What about New York? We have here about forty advertising venereal quacks of some consequence, financially and commercially considered, and as many who do a small local and neighborhood business. When I left the newspaper business, fourteen years ago, there was only one paper which would not carry venereal advertising; today there is only one that will. The one paper that does carry venereal advertising (and I want you to put that down) is Mr. James Gordon Bennett's *Evening Telegram*.

Mr. Bennett is the gentleman who up to a very few years ago carried what is known to journalists as the "pander's column"; it was the notorious "Personals" column of the New York *Herald*, and was a stench in the nostrils of all decent people,

until William R. Hearst brought an action against the *Herald* and secured a conviction, since which time the *Herald* has dropped its "personals." But the *Evening Telegram* still takes venereal ad money for the pocket of Mr. Bennett. I won't give you much choice between Mr. Hearst and Mr. Bennett.

The quack, locally, is forced to depend mostly upon the foreign papers, and there are a great number of these in New York; I believe in the neighborhood of one hundred papers. A great proportion of them carry venereal quack advertisements. Unfortunately, they are not amenable to the same influence either in advertising or socially, which is brought to bear upon papers in general circulation. The only way to get at them and stop them is by some such law as was passed in Oregon.

New York State, legislatively, is a very difficult proposition. A number of you, I daresay, who are interested in sociological work know how hard it is to get through such a legislature anything in the way of progress, and yet I am firmly convinced that if we could once get such a law as the Oregon law out of Committee and get a public hearing of it, so that those newspapers which opposed it would have to go on public record, there would be practically no opposition. The plain fact is that no newspaper today wants to be put in the position of supporting venereal disease advertisements. I am hopefully looking forward to a time not far distant when we shall have a workable law. However, the Printers' Ink Model Advertising Bill has been recently made a City ordinance in New York. I think a great deal can be done to eliminate quackery under that ordinance, but we need also a specific law. The Board of Health has done splendid work in education, but lack of law has made it impossible to get at the root. It ought not to be necessary for the Board of Health to spend time and money and effort for education in regard to a group of parasites that have no right to exist in our economic scheme; and yet we have always got to combat the miseducation which the quacks are carrying on through foreign advertising, with carefully disseminated education from the Board of Health.

I want to talk very briefly now about one other phase of the matter and that is the venereal patent medicine man as distinct from the venereal quack. It is not a very vital point. There are comparatively few of them now. The principal force for evil is the local quack who after all does very much greater damage,

while the patent medicine man, as such, simply wants to sell his medicine through the drug stores. He has no interest in his patient personally and does not care if he lives, gets well, or dies. All he wants to do is to sell a certain number of pills to cover the cost of manufacturing and advertising, and give him his profit. The venereal quack, the local man, has another interest entirely. He wants to toll his patient along; he does not want to cure him but to carry the disease along. I have known of one case in which a quack stated to a patient uncured of gonorrhœa that he could practically go about and do as he pleased and not keep away from women. I said to him, "You are a doctor. Is it not your business to see that the patient does not spread it?" And he said, "It is just so much more trade!" I don't mean to say that they are all so diabolical as that. This particular quack was a morphine fiend himself. But venereal quacks as a rule don't want to cure the disease, but unquestionably try to perpetuate it.

The patent medicine man is a factor for the post office department. If we can ever get a Postmaster General courageous enough to fight the newspapers and intelligent enough to understand what quackery means, then we will have a department able to supply information which will serve as a basis for prosecuting the quacks as well as the newspapers. In the case of Chamlee, the cancer quack, after he was declared fraudulent, he traveled around from one city to another, and as quickly as his whereabouts became known, his mail was cut off by the post office department. In the meantime this same department was carrying every day in fifty newspapers all through this country, the fraudulent advertisements of his fraudulent business which it would not let operate by first-class mail. This is, of course, absurd: and yet if you talk to the officials down in Washington you will find that they don't dare to interfere with the newspapers.

I would like to end by making a suggestion which might be of great value if this were a smaller City, as it has been of value in other small places. Perhaps it may be good for New York after it has worked out thoroughly in a number of smaller places. Printers' ink is the life-blood of the trade. That is the target to aim at. If you can eliminate advertisement you can eliminate quackery. The quacks cannot live a month when attacked on the advertising side. Now, that can be done through business organization, as in Portland, or through some great and powerful news-

paper, as was done in Chicago, by the *Tribune*. From the business side, I am told it was the best commercial feature ever undertaken by the paper, and added five thousand solid circulation besides the casual circulation the first month. You have a very important and newly grown organization here, the Advertising Men's League. The advertising men's clubs, particularly in New York, are interested in one thing—to increase the pulling power of the ad; and they have come to see clearly this—that every bad advertisement, every swindle put out in print, decreases the pulling power of every good advertisement. It does not make any difference whether the bad ad is of the same species as the good; it vitiates every kind of good advertising. The ad men's clubs throughout the country have come out flat-footed against all vicious, indecent and improper advertising. It is very largely due to that, that New York is as clean as it is and that only one English paper carries venereals ads. If any combination can be made of great business and social organizations, of great newspapers and of men whose business it is to live by advertising and whose honor it is to keep that a clean, decent profession, I believe that any city could be cleared of venereal quackery.

WHAT CAN BE DONE WITH THE VENEREAL DISEASE QUACK UNDER THE PRESENT LAW

ALMUTH C. VANDIVER

Counsel, The Medical Society of the County of New York

So far as the registered physician who advertises the treatment of venereal diseases, and whom the non-advertising physician for this reason and others has termed a quack, is concerned, I may tell you in two words what may be done under the present Medical Law, and other Penal Statutes, namely: practically nothing.

There is in this State no statutory prohibition against the advertisement of the practice of medicine by duly licensed and registered physicians, nor, so far as I know, are there but two provisions of our medical and penal law which may be directly invoked against the advertising practitioner, whom I will hereafter refer to as "quack," who obtains money from his patients by fraud, deceit or fraudulent representations. There are, first, the provisions of the Penal Code, prohibiting the obtaining of money by false pretenses (Sec. 1290, Penal Law). Secondly, the provisions of the Medical Statute providing that the license of a licensed and registered physician may be revoked by the Board of Regents for fraud and deceit in his practice (Sec. 170, Public Health Law).

These are the only statutes known to me which might bear directly and personally upon fraud, deceit or fraudulent representations by a registered physician.

Section 174 of the Public Health Law further provides that any physician who practices medicine under a name other than his own commits a misdemeanor.

Of course, where a corporation organizes under our Business Corporations Law for the purpose of practicing medicine or advertising to practice medicine, and hires physicians to treat any physical condition, the law is violated both by the corporation and by such persons who aid and abet the same in practicing or advertising the practice. This is not a statutory prohibition but was determined in the case of Woodbury Dermatological Institute, prosecuted by The Medical Society of the County of New York.

The power to investigate the identity of practitioners of medicine is vested in the Regents by Medical Statute passed by the Legislature in 1907. Section 170 of the Public Health Law authorizes the Regents "at any and all times to inquire into the identity of any person claiming to be a licensed or registered physician, and after due service of notice in writing, require him to make reasonable proof, satisfactory to them, that he is the person licensed to practice medicine under the license by virtue of which he claims the privilege of practicing. When the Regents find that a person claiming to be a licensed physician, is not in fact the person to whom the license was issued, they are required to reduce their findings to writing and file them in the office of the clerk of the county in which said person resides or practices medicine. This certificate shall be *prima facie* evidence that the person mentioned therein is falsely impersonating a practitioner or a former practitioner of a like or different name."

However, where the advertising specialist is a duly licensed and registered physician, advertising and practicing under his own name, or with assistants who use their own names, what can be done to suppress their practices, in the absence of fraud, deceit or fraudulent representations? The answer is nothing under the present statutes.

Let us suppose then that fraud, deceit or fraudulent representations may be shown. If this can be done a prosecution for obtaining money under false pretenses could be instituted, or an action to revoke the practitioner's license could be initiated.

It is by no means easy, however, to obtain specific proof of fraud, deceit or fraudulent representations by advertising venereal disease quacks. The principal complaint against such persons preferred to the Medical Society of the County of New York, in recent years, has related to excessive charges and improper treatment. Generally, these complaints were anonymous. It is very doubtful if specifications under these classes of complaints would constitute either fraud or deceit. We are remitted consequently in this consideration to the remaining matter of fraudulent representations. Possibly the most frequent fraudulent representations by such persons is as to patients' infection with gonorrhoea or syphilis. Generally, this representation is quite true. Where it is not true, the difficulties of proof of falsity will readily appear to the professional portion of your membership. Recently, an

exceptional case of what I believe to be fraudulent representations was brought to my attention by a distinguished official of the Department of Health of the City of New York. In this case a patient suffering from a slight hernia consulted an advertising specialist. One of the fingers of the patient was pricked by the specialists and a drop of blood placed on a glass slide and examined under the microscope. Whereupon the specialist stated to the patient that he had syphilis and that he had a remedy that would cure this disease in one dose. The charge, he further said, would be \$20.00, and as the patient did not have this sum the specialist took his watch and chain to hold as security until the \$20.00 was paid, and thereafter gave or purported to give to the patient an injection of "606." Examination of this patient by several reputable physicians failed to disclose any evidence as to present or past syphilitic infection. But rarely, however, has any case of this sort been placed in the hands of prosecuting authorities for action, in view of the disinclination of the patient to incur the publicity of prosecution.

What I have said so far disposes of the possible legal attacks upon advertising specialists under the existing laws. The natural query then arises as to the nature of an efficient legal weapon with which more successful assaults may be made upon venereal disease quacks. My personal suggestion is that the Public Health Law be amended by inserting therein a definition of unprofessional conduct, including the advertisement by registered physicians of the cure of venereal diseases under which proceedings may be taken before the Board of Regents of the State to revoke the license of such advertising practitioners and to annul their registrations.

New York, with its 17,858 physicians, is far behind many other and chiefly Western States in the matter of an enactment of this statute.

In the Legislatures of 1913 and 1914, at the instance of the Education Department of the State, bills were introduced defining unprofessional conduct and including in the definition such provision as I have referred to. Each of these bills failed of passage. They did not have, so far as I am informed, the support of the organized physicians of the State, and to my personal knowledge they did have the active opposition of certain societies of the physicians in this State.

The proposed bill introduced in 1913 by Senator Seeley, who is himself a physician, provided that unprofessional conduct should include the following:

"Advertising either in his own name or in the name of another person, firm, association or corporation, in any newspaper, pamphlet, or other printed paper or document, or by writing letters or causing them to be written, wherein or whereby the medical practitioner holds himself or herself out to cure diseases or defects of the sexual organs, or for being employed by any person, firm, association or corporation so advertising or announcing."

The bill introduced in 1914, also by Senator Seeley, defined unprofessional conduct as follows:

"Advertising either in his own name or in the name of another person, firm, association or corporation, in any newspaper, pamphlet, or other printed paper or document, or writing letters or causing them to be written, or employing a capper, solicitor or drummer to secure patients, wherein or whereby the medical practitioner holds himself or herself out to cure diseases or defects of the sexual organs, or to cure chronic or incurable diseases, or for being employed by any person, firm, association or corporation so advertising or announcing."

It is doubtful if such legislation will ever pass unless the medical profession supports it, and, in my opinion, it is essential to the continued good name and reputation of the medical profession that the definition of unprofessional conduct of physicians should be placed upon the statute, and that active measures should be taken to purge the profession of certain registered physicians who by their activities are a disgrace not only to the physicians and surgeons of this State but are a positive menace to the health and safety of the people.

It may interest you to know that Idaho, Iowa, Kentucky, Michigan, Nevada, New Mexico, Tennessee, Washington, Wisconsin, California, Missouri, North Dakota, Texas and Utah have already provided by legislative enactment that a physician's license may be revoked for unprofessional conduct, and each of these States has defined unprofessional conduct, except Kentucky, Iowa, New Mexico and North Dakota.

Arizona, Louisiana, Maryland, Vermont, Wyoming and West Virginia have also provided by statute that licenses of practitioners may be revoked for unprofessional conduct, but have omitted to define the same.

Advertising the cure of venereal diseases has been made a ground of forfeiture of license specifically in Idaho and Michigan.

In my opinion, it is a sad reflection both upon the Legislature of the State of New York, the physicians and people that no such statute appears on our law books at the present time.

In conclusion, I cannot too earnestly commend to your Organization that you exert every endeavor to place in the hands of the constituted authorities this additional means to combat an ever growing and dangerous evil.

DISCUSSION

B. S. BARRINGER, M.D., *Medical Adviser Venereal Clinic, Department of Health:* For the past few months we have been somewhat mystified at the Department of Health by a certain class of cases which have come to us for advice. These cases all had a number of peculiarities; they were Hebrews, spoke English very indefinitely, had very up-to-date views on eugenics, asked about the Wisconsin law and many other questions which I could not hope to answer. Upon inquiring further I found that they had been reading a Journal called "Unser Gesund," of which I have a copy, and which is, as far as I know, the only New York paper, having a general circulation, which prints matter decrying the advertising venereal quack. I will pass around a copy of this paper. On the one side is an article in Yiddish and on the other side a partial translation of this article. I got in touch with the editor and gave him what material we had at the Department of Health, which he has published very gladly.

One day I received a note from this editor in regard to a patient, about whom you have already heard from Mr. Vandiver. This patient had a swelling in the lower abdomen, but Dr. Gray, whose advertisement he saw in a paper and whom he visited, told him that he had syphilis. The patient has very kindly consented to come here tonight and is sitting on the front seat. He will be very glad to be questioned by any one of the audience after the meeting. He was examined by us and showed nothing that even remotely suggested syphilis. A Wassermann test of his blood was negative. He was also examined by your President who confirmed our diagnosis. I bring him simply to emphasize two points. First, what good a small fearless paper can do in talking against and

in printing matter against the advertising venereal quack; and second as a typical case of what these advertising venereal quacks are doing every day.

We have made a collection of sixteen New York newspapers that accept venereal advertising. There are probably as many more. Four of these sixteen are English, three weeklies and one daily, "The Evening Telegram." All the rest are foreign. The Italian and German papers are particularly full of such advertisements. I telephoned these sixteen papers for advertising rates indicating that I should like to put an advertisement in them. I found that approximately one hundred and five thousand dollars a year is spent in these sixteen papers on venereal advertisements. The total of these advertisements would probably represent an expenditure of two hundred thousand dollars a year. This does not include the rents paid for anatomical museums, pamphlets given out there, and on the streets.

BASCOM JOHNSON, Esq., Assistant Counsel, American Social Hygiene Association: I shall confine my remarks tonight to a consideration of the New York bill known as the Squire bill, (see page 156), which is aimed at the venereal disease quack. Three or four years ago this same bill was introduced by Mr. Holden. It is a very drastic far-reaching bill which not only penalizes the advertiser, but also the publisher, of newspapers and periodicals and all the distributing agencies of such publications. There have been three other States in this country, Massachusetts (see page 154), Oregon (see page 155), and Minnesota (see page 154), which have passed laws that, in many particulars, are the same as the New York bill. It might be interesting to compare them. The Massachusetts law, for instance, exempts labels attached to bottles or packages of medicine or contained in a sealed package of medicine. It also exempts the printing or delivering, in sealed packages outside of the State, of books, pamphlets, or circulars, containing such advertisements and newspapers printed outside the State. The New York bill makes no such exemptions. The Oregon law does not bar testimonials and discussions of venereal disease as does the New York bill, but does bar direct advertisements of treatment or cure. The Oregon law does not penalize the owner or managing officer of periodicals and other publications but only of newspapers. The Oregon law does not cover all sorts

of venereal diseases or other diseases of the sexual organs but only a specific number mentioned by name. The New York bill covers every disease of the sexual organs. The Minnesota law is practically the same as the New York bill.

This bill which has just recently "died" in the New York Senate was reintroduced on February 23, 1914, by Mr. Squire and referred to a Committee. It might seem very peculiar to you and to others who have listened to what has been said tonight as to the horrible effects of these quack advertising specialists upon the community, that this bill did not pass and that it apparently did not even receive serious consideration by the Committee. A number of communications were sent to Senators and to the Committee, urging that the bill be favorably reported but nothing was done. Why was this so?

It seems to me, aside from the very powerful inertia which Mr. Adams referred to as existing in the New York Legislature, that one or two points in this bill are unnecessarily drastic and that a more favorable consideration of such a bill if introduced in the next legislature can be confidently expected if these points are eliminated. One of them is that the bill, in attempting to reach all methods of transmitting these advertisements by quacks, seems to penalize as I said before, not only the publisher but the delivering and distributing agents. That language appears broad enough to cover news agencies, news boys and delivery boys, in fact all common carriers, and any other distributing agencies. Of course, I doubt whether any case would ever be brought against such boys or such agencies without evidence of some guilty knowledge or if it were brought without such evidence that any jury would convict. At the same time there is the language of the bill and it is probable that that aroused considerable opposition and had some influence in delaying its passage this year. Then, again, as you will notice, no discrimination is made in this bill, or in fact in any of these laws that I have mentioned in Oregon, Massachusetts or Minnesota, between advertisements which are true and those which are false, misleading or calculated to deceive. It seems to me that from the point of view of the legislators that is a mistake. They look upon the offense as one of deception and it probably seems to them rather peculiar that no difference is made between the true and the false or deceptive advertisements. It seems to me it would be wise to grade the

punishment so as to make it more severe in cases of false or deceptive advertisements than in those that are not false. And lastly, and more important than anything else from the point of view of this evening's discussion, this bill would seem to seriously cripple the activities of Boards of Health. As Dr. Keyes has said, Boards of Health are advertisers, and it seems to me that they are going to advertise more and more. If this bill becomes law in its present form it probably will prevent advertisements of Boards of Health concerning the diagnoses and treatment of venereal disease which is a growing part of the function of the Boards of Health. Furthermore, it appears that the issuance of pamphlets or publications generally by societies such as yours in furtherance of such a venereal disease campaign and by Boards of Health would be barred. Therefore, I suggest that an amendment be made to this bill, if again introduced, as follows: After the word "to" which is the last word in line twelve, insert the following—"bulletins issued by Health Boards nor to the pamphlets or other publications of private individuals or organizations issued in support of such bulletins or in cooperation with such Health Boards nor to—

J. B. BISSELL, M.D., *Secretary, Board of Censors, The Medical Society of the County of New York*: The County Society which I have the honor to represent in place of the President is very glad to be here tonight. We are confronted with a good many difficulties in approaching and suppressing the venereal quack. In the first place the law does not permit us or allow us to get down closely when we catch him. Then again there is the matter of the nature of the trouble, as Mr. Adams has explained to you. These people who are badly treated or not treated at all, which is even worse sometimes, by the venereal quack are always frightened about being exposed. The complaints which we get against these disreputable people are usually anonymous and we cannot do very much in getting hold of criminals by anonymous complaints. The work in the County Society is very heavy and when we get anonymous complaints, unless there is a special reason, we often have to overlook them, or, if possible, give them to our counsel who very vigorously attacks these people. He has many ways of getting at them, although he has not many laws to help punish them if he gets them.

The difficulty in getting these men is that they are very elusive and disappear very quickly. If we can get a victim to come forward and tell who has been treating or maltreating him, we can do something; but, he is generally a poor fellow who is willing to disappear and in doing so probably is being paid by these men who have maltreated him. Thus we lose him and all efforts to find him prove futile. However, the Medical Society of the County of New York sends this message to your Society, that we are very anxious to help you in every way we can and especially in your efforts to carry on your work.

WILLIAM F. SNOW, M.D., *Executive Secretary, The American Social Hygiene Association*: I feel that every man who has spoken has had so much experience in the subject of the evening that we should ask each of them to give us practical details of some of their experiences. There are many in this audience who have tried to take some steps against this evil. Perhaps mention of one or two efforts that are now being made may draw the speakers into further discussion.

Mr. Adams spoke of the patent medicine fakirs as distinct from the free consultation charlatans. The Social Hygiene Society of Saint Louis recently made arrangements with the St. Louis Retail Druggists' Association to get the local druggists into active cooperation with them (see page 158). The work has been going on for too short a time to justify any optimistic statement, but the plan is suggestive of a new line of attack. The fact that the druggists are willing to enter into a campaign of this sort is most encouraging.

Mr. Vandiver spoke of unprofessional conduct. The new California law governing medical practice has a very drastic professional-conduct clause. Whether it will prove effective will depend upon how actively it is enforced by the Board of Medical Examiners. It has at least brought public interest to bear upon this question. From observations which I have been able to make, I think Mr. Vandiver is right in emphasizing the importance of power to revoke the license of practising physicians.

Several years ago, the women of San Francisco tried an interesting plan to eliminate sex-advertising from the newspapers. They formed a committee to visit all the dry-goods firms and ask them to eliminate their advertising from the papers that published

advertisements of venereal disease "cures." The dry-goods houses were rather nonplussed and finally said they were in thorough accord with eliminating such advertising, but they did not know what they could do, as their advertisements were given on contracts, and the medical charlatans nearly all placed their advertising through syndicates with contracts binding for two or three years. At that time, the women did not know as much about upsetting such contracts as they do now, and they thought it was necessary to wait until the charlatans' contracts were up before they could force the issue. The experiment, however, showed the feasibility of reaching the really bad advertising of local communities through pressure from the good advertising. I have only spoken of these things to bring out further comment from the speakers.

SAMUEL HOPKINS ADAMS: In referring again to the statement of Dr. Snow in regard to the medical contracts running for a period of three years, there is always a very ready answer to that. This has been brought out by Mr. Kohlsaat, of the *Inter-Ocean*. For many years before Mr. Kohlsaat became connected with the paper, the *Inter-Ocean* had been the lowest class newspaper in Chicago, as far as advertising went. There was literally nothing they would not accept, and there was a special rate made for houses of ill fame. When Mr. Kohlsaat bought the paper, he completely revolutionized the advertising and started in by throwing out practically all medical advertising. One of the most objectionable advertisers, who might be termed a semi-venereal quack, had a contract with almost a year to run at the time Mr. Kohlsaat bought the paper. When he received notification that his advertisement would be no longer run, he came in, blustering, with his contract in his hand and a lawyer waiting outside, and informed Mr. Kohlsaat that either the contract would run or he would bring suit against him for violation of the contract. Mr. Kohlsaat replied, "But I am not going to run any medical advertising any more. It is no discrimination against you, but I simply don't want any more of this class of advertising." "That is all right," remarked the advertiser, "I have my contract and I have the law and I propose to get my money's worth out of it. If you are willing to undergo a suit we will try it out." "I think I could beat you in a suit," Kohlsaat said, "with proof that your business was con-

trary to the public good, but I am not going to try it out. If you want me to go on printing the advertisement, I will carry out the contract. But for every advertisement of yours I will print adjoining in the next column an article explaining the nature of the business of your particular quackery." "You win," the advertiser said, "I am through!"

The contracts won't any of them hold if the newspaper does not want them.

TREASURER'S ACCOUNT

Balance, March 31, 1913:

Equitable Trust Co.	\$2051.21
Fifth Ave. Bank	
General Fund	\$170.29
Lecture Fund	1785.48
Yiddish Fund	100.00 2055.77 \$4106.98

RECEIPTS

Membership Dues	2798.02
Donations	
General Fund	1972.50
Lecture Fund	250.08
Yiddish Fund	250.00 2472.58
Literature	
Sale of Educational Pamphlets	1012.53
Sale of Social Diseases	81.35 1093.88
Interest on Investment	40.00
Interest on Deposit Equitable Trust	17.53 57.53 \$10528.99

EXPENDITURES

Salaries	2563.50
Lectures	2022.57
Office Expenses	
Rent	600.00
Phone	114.17
Stationery (inc. postage)	237.36
General Expenses	336.27 1287.80
Public Meetings	361.03
Literature	
Educational Pamphlets (inc. cost Distrib.)	869.05
Social Diseases	714.71 1583.76
Yiddish Edition	182.25
Expenses of Appeals	172.58
Office Furniture	169.00
Investment a/c	972.14
Balance, March 31, 1914.	
Equitable Trust Co.	236.60
Fifth Ave. Bank	
General Fund	797.77
Lecture Fund	12.99
Yiddish Fund	167.00 977.76 1214.36 10528.99

ANDREW J. GILMOUR, M. D., *Treasurer.*

ANNUAL REPORT OF OFFICE SECRETARY

For Year Ending April 30, 1914

OLIVE CROSBY

This Spring a member of our Society came in to "get some idea of what there was to do in this office to keep three people (clerk, stenographer and office secretary) busy all day." This report is written to give our members just such an idea.

During the past year the Society has continued to develop the work of sex education along tested conservative lines, and to do what it could to offset the evils of the present commercialization of the sex-education movement.

This work has been carried on by correspondence, lectures, personal interviews, public meetings and distribution of literature.

Over 51,000 Educational Pamphlets have been sent out, exclusive of the two new pamphlets issued during the year. Thirty thousand (30,000) sets of free literature have been distributed in different communities throughout the country as propaganda. The office has received 5,049 letters and sent 4,559 replies, and there have been 736 visitors. These figures, although not large in themselves, necessitate a tremendous amount of clerical work.

Each order of literature, varying in size from one to one thousand pamphlets, entails making out an order card for the individual; checking up the stock card, and sending the package either by mail or express. 1,783 packages were sent by mail, and one-third as many by express.

Our correspondence is indexed by individuals and by States—the latter that we may be able to keep in touch with the growth of interest in any locality, and when we have received a number of inquiries from some given town or State, to give those names to the National organization, that they may take advantage of this community interest, and if possible organize a Social Hygiene Society.

For our five meetings at the Academy of Medicine, over 12,000 notices were addressed and sent out; 2,245 bills sent for dues, and 9,000 envelopes addressed for the mailing of the four issues of the magazine and the two new publications.

Unfortunately, during the early part of the year, definite

count was not kept of the number of meetings attended, or of the visits made by the Office Secretary.

The present Office Secretary who took charge February, 1913, was obliged to spend much time in getting in touch with other organizations, and with work being done in the community along lines similar to ours. It was found that a great deal of work was being done by organizations, as well as by private individuals, and an effort has been made to try to bring these groups together in conference, that there might be a correlation of effort rather than an overlapping. A very ready spirit of cooperation was met with on all sides, and has resulted in increased efficiency on our part in dealing with the problem in New York City.

One of the most interesting phases of the work is the correspondence. Letters have been received from all over the world—some are simply requests for literature, resulting from the applicants having read of our work in some magazine or paper, while others desire some book or pamphlet that will help solve their individual problem. During the last six months, there have been an increasing number from heads of educational, civic and church organizations. This is especially true of state and normal colleges throughout the South and West, and of church organizations of all denominations. We have also received a number of letters from members of school boards, and from many more women's clubs than formerly. These organizations are asking not only for our Educational Pamphlets but for lists of books, that they may make a comprehensive study of the social hygiene movement, and for suggestions as to what lines of active work they can undertake in their own communities. The office, appreciating that each locality and group has special needs, has always tried to get in touch with the community problem as expressed through the individual's letter. This has meant, perhaps, that the correspondence has been given more time than was absolutely necessary in some instances, but we have felt it better to err on the side of giving too much, where further suggestions lead to definite progress of a formative character. That this effort has been appreciated is proven by the number of replies thanking the office for help of this kind.

It is unfortunate that more detailed follow-up work of the correspondence cannot be done, but it does not seem possible at the present time with the press of other work.

Of the 5,049 letters received, 1,888 were from new correspondents. Of these, 323 were from social organizations, 240 from physicians, 199 from clergy and church organizations, 190 from teachers, or from those interested in sex education in schools, 103 from Young Men's and Young Women's Christian and Hebrew Associations, 833 from private individuals. Could we have followed up this latter group to any extent, in all probability they would have been found to belong in one of the other groups, especially in the church, school or social organization group.

This year there have been issued two new pamphlets and, through the generosity of a Hebrew organization, a Yiddish edition of our No. 6, "Health and Hygiene of Sex for College Students." This Yiddish edition has been found of great use to organizations dealing with non-English speaking young Jews—fifteen thousand copies have been distributed. Despite the number of new pamphlets being published by other organizations, this pamphlet still seems to be considered the best for college students. It is distributed sometimes through the Young Men's Christian Associations, but more frequently in connection with the Hygiene Department of the University. Of the two new pamphlets, one "The Sexual Necessity" is a reprint of two papers, one delivered by Dr. Edward L. Keyes at a meeting of the Society of Sanitary and Moral Prophylaxis, and one by Dr. William H. Howell, read before the Maryland Society of Social Hygiene and reprinted by us through the courtesy of this Society; and the other, "The Mother's Reply" by Miss Nellie M. Smith, author of "The Three Gifts of Life," is the seventh in our series of Educational Pamphlets.

During the last year there has been a tremendous exploitation by publishers of the present interest in the question of sex education, and the market has been flooded with books, the majority of which are undesirable, being not only unscientific but failing in any way to voice the deep ethical significance of the movement. In so far as possible, it has been our endeavor to keep in touch with all of these publications, that we may be able to recommend to our members and correspondents those few that are worth while, as well as to tell them why the others are not desirable.

The preparing and sending of lists of books to individuals and to organizations has been one of the most satisfactory constructive phases of our work during the past year.

There have been five public meetings held at the Academy of Medicine. A memorial meeting in honor of our late President and Founder, Dr. Prince A. Morrow, was held in May, 1913. During the past season, it has been the aim of the Program Committee to deal more especially with the educational and social side of the problem, rather than with the purely medical. The subjects considered were:

Are Sanitary and Moral Prophylaxes Natural Allies?

The Drama as a Factor in Sex Education.

Sex Education in the Colleges and Universities.

The Venereal Quack.

Beside the regular meetings of the Society, there were held three conferences for social workers. Through the courtesy of The Right Reverend David H. Greer, the Society was given the use of Hobart Hall for these conferences. They were not intended to teach social workers how to lecture or teach sex education themselves, but to show to them the need of increased cooperation between the lecturer and the club leader—for unless the latter has a proper mental attitude towards sex education, and is able to help his boys and girls to build for a better sex life upon the foundation laid by our lecturer, the lecturer's work will go for nothing. We also tried to show why we found it necessary in some instances to use the biological approach, and in others the physiological. These lectures seemed to be very much appreciated, as we have had requests for their repetition this year, and it is hoped that in the fall a more extensive course may be planned.

Upon the completion of Volume IV of "Social Diseases" (October, 1913), it was decided to change the name of this publication, and since that date it has been issued under the title of "The Journal of The Society of Sanitary and Moral Prophylaxis." The reason for this change you are familiar with through the notice in the January issue. It has been the custom in the past to print a July issue, but the Executive Committee has decided that in the future this issue shall appear in May. It was felt that many members who are out of town for the summer months have not received their magazine, as frequently second-class matter is not forwarded.

The form of the magazine has been somewhat changed, and it is now printed and mailed from Lyons, N. Y., thereby greatly reducing the cost of each edition.

A detailed study of the lectures given from November, 1912 to November, 1913, follows herewith:

220 lectures were given during that time.

153 were single lectures.

14 were in 7 courses of 2 lectures.

18 were in 6 courses of 3 lectures.

24 were in 6 courses of 4 lectures.

5 were in 1 course of 5 lectures.

6 were in 1 course of 6 lectures.

The lectures were given to the following groups:

1 Groups of mothers and teachers in the public schools, the large majority mothers, most of them hard working women, (some fathers and one graduating class of girls included here).

58 single lectures (26+%), reaching about 5567.

2 Groups of women, most of them of the poorer classes, reached through churches, etc.

22 single lectures (10%), reaching 901.

3 Groups of men and women (20 to women alone) with more leisure and more opportunity for reading and study.

21 single lectures.

1 course of 6 to women.

1 course of 2 reaching many of the same women.

1 course of 2.

Total, 31 lectures (14+%), reaching 1626 once, 130 twice, 20 four times, 30 six times, 10 seven times, 10 eight times.

4 Groups of young girls of the poorer class.

11 single lectures.

1 course of 2 lectures.

1 course of 3 lectures.

4 courses of 4 lectures.

Total, 32 lectures (15—%), reaching 474 once, 47 twice, 63 three times, 135 four times.

5 Groups of self supporting young women and of middle class young men—drivers, clerks, etc., (a number less educated and some more educated).

10 single lectures, 5 to women alone, 3 to men alone, 2 to men and women.

2 courses of 2 lectures to Y.M.C.A. men.

3 courses of 3 lectures to Y.W.C.A. women.

1 course of 4 lectures to men and women (only men at last lecture).

1 course of 4 lectures to men and women (only women at last lecture). (One of single lectures reached these women also.)

1 course of 3 to young working women.

Total, 34 lectures (15%), reaching 1013 once, 310 twice, 555 three times, 35 four times, 25 six times, 5 seven times.

6 Men in the Navy.

15 single lectures (7%) reaching 2185 once.

7 Boys, most of them of the poorer class.

7 single lectures.

2 courses of 2 lectures.

1 course of 3 lectures.

Total, 14 lectures (6%), reaching 447 once, 672 twice, 30 three times.

8 Young men, well educated, many in colleges or the equivalent.

3 single lectures.

1 course of 5 lectures.

Total, 8 lectures (4%), reaching 447 once, 5 twice, 6 three times, 10 four times, 25 five times.

9 Miscellaneous groups.

Single lecture to Women's Reformatory Home.

Single lecture to Group of Graduate Nurses.

Single lecture to Group of Nurses in Training.

Single lecture to Group of Social Workers—men and women.

Single lecture to group of Women Playground Teachers.

Single lecture to young women to become missionaries.

Total, 6 lectures (3%) (reaching 218 once). (In all cases the "number reached" is at best only approximate.)

About 70% of the lectures are in form of single talks.

12878 people reached once.

1848 people reached two or three times.

305 people reached four or more times.

About 23% of the lectures are given to what is commonly called the better class of people either from the viewpoint of education or social standing.

With the exception of three single lectures and two courses, none of the talks were given to boys or girls under fourteen years of age. The two courses to younger people were given to Italian and Jewish girls belonging to settlement clubs, where the leaders knew their girls well and felt they were ready for such instruction.

Following is an extract from the report submitted to the Office Secretary by Miss Foote, the Society's field worker:

"Nearly 70% of the lectures were given in the forms of single talks. Where these talks have been heard by teachers, by social workers or by men and women who are rather highly educated, and who have the leisure and means to follow up without too great difficulty any suggestions they may have received as to reading, etc., the single talks have unquestionably served a real purpose, but in the case of the mothers reached through the public schools, through the churches, and the groups of young men or young women, it does not seem probable that any lasting results are obtained by single talks—beyond the fact that where the parents are concerned a different mental attitude toward the subject has been obtained. It is obvious that with the boys or girls, since we cannot take a large part in their moral training, we should at least try to make in our talks as many connections as possible with those things that they already understand and care about, so that whatever powers they may possess shall be appealed to through the manner of presentation and the significance that the speaker gives to the facts. For instance, many boys are appealed to if made to realize that the girls they are injuring are much like their own sisters and the women they respect and love, but less protected. Many girls who have simply been thoughtless about the matter come to feel differently when it is pointed out to them that they are largely responsible for the impurity of men's lives and the accompanying misery and degradation, as long as they treat the matter lightly and receive as their friends men who lead such lives.

"No speaker can make many strong or effective connections of this kind in a single talk.

"With the mothers the approach is somewhat different, but in order that very much good should come out of it, it is probably

necessary that they should become accustomed to hearing the subject spoken of in a serious and respectful manner, and that they should receive fairly detailed practical suggestions as to just what to do for their children and how to do it.

"In the reports of the lectures, there were only a few adverse criticisms given by those receiving the lectures, but of the eight or nine criticisms most of them contained some suggestion on this point—that one lecture is not enough to give the mothers any practical help.

"In considering the type of people reached through the lectures, it seems probable that it is easier to make some impression and to change somewhat the attitude toward the subject with groups of younger people—men and women of the marriageable age—than with groups of older parents, but on the other hand any specific suggestions received have more chance of being put into immediate practice with the older parents. While the habits of thought of boys or girls of the early adolescent period are less formed than those of young men and women, they are less likely to take the matter seriously. I, therefore, should think that with the younger men or women—boys or girls—single lectures would be practically useless. Provided courses are given, it seems to me that the most desirable group as far as age is concerned, is that of young men or women or of the older 'young girls,' that is about 20 years old. During the last year about 20% of the lectures given reached this type, and it was with this type that the greatest proportionate number of courses was given and the most definite results obtained."

During the season of 1913 and 1914 a larger number of lectures have been given. We have tried to profit by our experience of the previous year, and whenever possible have given courses rather than single talks. We could have reached a much larger group had we had the necessary funds, for the proper development of this phase of the Society's work is greatly hampered by lack of money. Could the Society have a certain amount, say, two thousand dollars, definitely guaranteed for a few years, it could do much better constructive lecture work. The close of this season finds a deficit in the lecture fund. To a certain extent the lectures may become self-supporting in the future, as wherever possible organizations are paying at least in part, but there are many groups, such as the Parent-Teachers' Associations

which have no funds, and to whom we must continue to give our services. One experimental course for club leaders and public school teachers was held in connection with a downtown settlement. Forty-minute talks were given upon the biological, psychological, hygienic, ethical and social phases of social hygiene, and were followed by round-table discussion of neighborhood problems. The headworker of the settlement, and those who attended this course, were most enthusiastic as to its helpfulness. During the coming year, we plan to place great emphasis upon the development of these neighborhood groups. It is only by the attainment on the part of the teachers of a proper mental attitude that intelligent constructive work can be accomplished. (This subject will be more fully discussed in the October issue, when the detailed report of the survey made this year [see page 152] will be published). We have tried to make our lecture work very practical, and the reports that have come to us have been tremendously encouraging, especially in the work done with young men. Requests that the lectures be repeated have been received again and again from the boys and young men themselves, who want their friends to hear the talks. Although the necessary facts of hygiene, and the dangers of infection by venereal disease, have been given, the main emphasis has been inspirational. Another group where results have been particularly hopeful is that composed of mothers of adolescent girls employed in our stores and factories, for it has brought about a much better understanding by the mothers of their daughters' problems. In these courses the lecturer has brought out the relation to our problem of fatigue and recreation. An ever-increasing number of mothers are coming after these talks to the office for further advice upon their personal problems. A number have asked if some one could not be provided to talk to their children, as they do not feel able to do so. Upon our membership lists there are, unquestionably, many women fitted to do this work for the Society, if they would be willing to give the time. It would mean a great deal to the office if such volunteers could be found, for such a request should be given more personal consideration than the office can give it. Much more efficient work may be done for the girl or boy by the personal element of interest which a volunteer could bring to the work, than by the more formal interview in the Society's office. Then, too, there are usually younger children in the family, and if the volunteer

were willing to help the mother, she could frequently fit her to meet the problems of the future.

Although a large proportion of our visitors come from New York—representatives of local cooperative organizations, students, clergy and laymen—a surprising number are from out of town, and their requests for information show, as does our correspondence, that the interest which is being aroused throughout the country is in the social hygiene movement rather than in sex education alone, and that the public are seeking for reliable information upon the relation of sex to the present-day questions of morality, sociology and economics, as well as health. No phase of the work has been of more encouragement than the growing interest of the churches, and the appreciation by the clergy of the fact that they have a very definite part to play in the campaign. During the year, the Office Secretary has met with several Social Service Commissions, and worked out with them outlines of work to submit to the clergy. In several instances these plans have been tried out and have proved to be most practical. Several of the local and national Sunday-school organizations have been in communication with the office, also, with the idea of finding out how far it is advisable to develop our work through the Sunday-schools.

Among the many conferences in which the Society has taken an active part, probably none were of greater benefit than two held at the Cathedral of St. John The Divine. At the request of The Church Mission of Help, a local organization for the care of wayward girls, the Office Secretary spent much time at the Diocesan Conferences in the Spring and the Triennial Conference of the Episcopal Church in the Fall. An exhibit of books upon the subject was shown, and the Office Secretary talked with many clergy and laymen and gave advice as to the work which could be done in individual parishes.

The Office Secretary has spoken during the past year on the work of the Society before a number of organizations and conferences both in New York and outside of the city.

We have been fortunate in having a most efficient volunteer field worker, Miss Isabel Foote, who has given every morning since the first of the year to the work of the Society. Besides doing a certain amount of statistical work, she has taken entire charge of the survey. The information which she has obtained has al-

ready been of great help to the Office Secretary, and it is believed that her full report will be of value to all interested in the work.

We all realize that in this subject of sex education it is impossible to lay down many definite rules as to methods. Environment and nationality, as shown by inherited religious and social customs, must be taken into consideration. New York City, being many cities combined in one, contains most of the problems of other communities, and we, therefore, are in a position to do much work of investigation and prove the practicability of certain methods for special groups.

There are many avenues open to us for extension of work along lines equally conservative to those which we have traveled in the past. If we are to take advantage of these opportunities we must have more help. During the past year our members responded most generously to our appeal for more money. While we shall continue to need such assistance, we also need very badly some volunteers who are willing to give of their time to the Society.

REPORT OF FIELD WORK

ISABEL FOOTE

For some time past, a need has been felt in the Society for some more definite knowledge of the work in sex education being done by the churches and social organizations in the city, of the results obtained, and of the opinions held by experienced clergymen and social workers as to the best methods to use in treating this subject.

Clergymen, wanting to undertake such work, but not knowing what steps to take first, or how to approach their people, have frequently asked the Society for advice on this matter; they have naturally wished to know what has been done by other churches, and what success has been met with. This fall, at the Triennial Convention of the Episcopal Church, the Society had an unusual opportunity to tell church workers of the possibilities for meeting their responsibilities in furthering sex education, and again the need was felt for definite knowledge of anything that might have been done in the past by workers in the same position. Certainly part of the equipment of every organization with educational aims, should be familiarity with any experience that may have been gained by others who have worked along the same lines.

Then too, it was found, during interviews with clergymen, that the literature and lecture work with which they were most familiar were by no means the best available, and it seemed probable that this would be true in the case of the majority of those not having made a special study of the matter.

It was therefore decided to undertake a survey of the churches in a large and representative part of the city and of a few churches outside that district which it was thought might be of interest. The aim of the survey is threefold: To learn what has been, or is being done, and thereby obtain any suggestions that may be useful; to interest the clergymen; and to cooperate where possible.

The survey is not yet complete. Up to the present time, forty-four clergymen have been interviewed, and two have expressed their views through letters, refusing to give an appointment, saying they disapproved heartily of sex education, and therefore

were not doing any work of this kind. The brief summary, given below, is based on these forty-six cases.

In each case, the following information is obtained: I. Does the clergyman believe in the need for sex education in some form, and does he believe the matter is in part the responsibility of the church; and what are his reasons for either approving or disapproving? II. What has he or his church done: A. From the pulpit; B. Through the Sunday schools, Bible classes, or through discussion in the Teachers' meetings; C. Through the mothers' or parents' meetings; D. Through clubs for, 1. men, 2. women, 3. boys, 4. girls; E. Through confirmation classes or talks before confirmation; F. Through private talks with individual members of his church; G. Through recommendation of books; or, H. In any other way? III. What books has he read on the subject, and does he think them good? IV. What plans has he made for future work?

Twenty-eight expressed approval, and said they believed the church to be partly responsible in the matter. Three approved, but did not feel the church to be responsible. Five were indifferent to the problem. Six absolutely disapproved of all attempts at sex education; and four showed interest but had not reached any definite conclusions as to the value of sex education or the best methods to be used.

In regard to the work done, sixteen said they had attempted nothing whatever in sex education. The remainder had tried some one of the forms mentioned.

The investigation has already proved fruitful, and the Society has found it possible to cooperate through recommendation of literature, or the giving of lectures in a number of cases.

The survey being still incomplete, the final report and recommendations will be postponed until next fall.

A survey of the settlements in the city has also been undertaken, and is nearly complete. The aim has been fourfold: first, to learn what have been the results of lectures given by our Society in the settlements or of any other work that may have been done along these lines, and to learn what opinions the workers hold as to the value of this work and of the various methods; second, to cooperate where cooperation is needed; third, to interest, where possible, those workers who have not been interested in the past: fourth, to learn how great a need a course of lectures to workers and club leaders would meet.

LAWS OF MASSACHUSETTS

Chapter 386 of the Laws of 1908

AN ACT to prohibit the dissemination by advertising or otherwise of information concerning certain diseases.

Whoever publishes, delivers, distributes or causes to be published, delivered, or distributed, an advertisement, statement or notice, other than a label which is attached to a bottle or package of medicine or which is contained in a sealed package of medicine describing the causes, symptoms, details or effects of a venereal disease, or of a disease, infirmity, or condition of the sexual organs, for the purpose of calling attention to or advertising a person or persons from whom, or an office or place at which, information, treatment or advice may be obtained concerning such diseases or conditions, shall be punished by imprisonment for not more than six months or by a fine of not less than fifty nor more than five hundred dollars, or by both such fine and imprisonment. But the prohibitions of this act shall not be deemed to apply to the printing or delivering in sealed packages outside of this commonwealth of books, pamphlets or circulars, containing such advertisements, nor to newspapers printed outside of this commonwealth.

Approved April 11-08

MINNESOTA

Chapter 162 of the Laws of 1909

(4957) 1. *Certain Medical Advertisements—Penalty.* Any person who shall advertise, in his own name or the name of another person, firm, or pretended firm, association, corporation or a pretended corporation, in any newspaper, pamphlet, circular, or other written or printed paper, or the owner, publisher, or manager of any newspaper or periodical who shall permit to be inserted or published in any newspaper or periodical owned or controlled by him, the treatment or curing of venereal diseases, the "restoration" of "lost manhood" or "lost vitality," or shall advertise in any manner that he is a specialist in diseases of the

sexual organs, or diseases caused by sexual weakness, self abuse, or excessive sexual indulgence, or in any disease of like causes, or who shall advertise in any manner any medicine, drug, compound, appliance or any means whatever whereby it is claimed that sexual diseases of men and women may be cured or relieved or miscarriage or abortion produced, shall be guilty of a gross misdemeanor and shall be punished by a fine of not less than fifty nor more than five hundred dollars, or by imprisonment in the county jail for not more than six months.

(4957—) 2. *Same Publication, Etc.—Penalty.* Any person publishing, distributing, or causing to be distributed or circulated, any of the advertising matter herein above prohibited shall be guilty of a misdemeanor and punished as prescribed in Sec. 1. of this act.

(4957—) 3. *Same Evidence.* The production of any advertisement or advertising matter published or distributed contrary to the provisions of this act shall be of itself *prima facie* evidence of the guilt of the person or persons advertising to cure any such disease herein above mentioned, or of the publishers who publish any matter such as is herein prohibited.

Approved April 8, 1909.

Chapter 51 of the Laws of Minnesota 1913—Act to Prevent Fraudulent Advertising. April 17, 1913. Substance of act prohibits false representation or statement regarding merchandise, securities, service or anything offered by such person, firm or corporation or association, directly or indirectly to the public for sale or distribution or with intent to increase the consumption thereof.

Approved April 17, 1913.

LAWS OF OREGON 1909

Chapter 159

AN ACT to prohibit the advertising of treatment or cure of venereal or other diseases, declaring the same a misdemeanor and prescribing a penalty therefor:

Section 1. That any person who shall advertise that he will restore manly vigor, treat or cure lost manhood, lost powers,

stricture, gonorrhea, chronic discharges, gleet, varicocele, or syphilis shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not exceeding \$100, or by imprisonment in the county jail for a period of not less than one month nor more than six months. *Any owner or managing officer of any newspaper* in whose paper shall be printed or published such advertisement as is described in this act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not exceeding \$100, or by imprisonment in the county jail of not less than one month nor more than six months.

Filed in office of Secretary of State, February 23, 1909.

STATE OF NEW YORK
IN ASSEMBLY
February 23, 1914

INTRODUCED BY MR. ARTHUR P. SQUIRE—Read once and referred to the Committee on Codes

To Prohibit Advertisements Concerning Certain Diseases

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Chapter eighty-eight of the laws of nineteen hundred and nine, entitled "penal law," is hereby amended, by adding thereto a section, to be known as section eleven hundred and forty-two-a, to read as follows:

§1142-a. Whoever publishes, delivers, distributes or causes to be published, delivered or distributed in a newspaper or otherwise an advertisement containing a statement, description or discussion of or concerning a venereal disease or a disease, infirmity or condition of the sexual organs or referring to a person or persons as having suffered from such a disease, infirmity or condition; which advertisement shall call attention to a medicine, article or

or to an office or place where such disease, infirmity or condition may or will be treated or where advice may or will be given concerning the same, shall be punished by imprisonment for not more than six months or by a fine of not less than fifty dollars nor more than five hundred dollars, or by both such fine and imprisonment. Provided, however, that this statute shall not be construed to apply to didactic or scientific treatises on sex conditions, diseases or infirmities which do not advertise or call attention to any person or persons who will treat or advise concerning the same, nor to any office or place where the same may be treated or where advice will be given concerning the same.

§ 2. This act shall take effect on the first day of July, nineteen hundred and thirteen.

CARD DISTRIBUTED BY THE ST. LOUIS SOCIETY
OF SOCIAL HYGIENE

GONORRHOEA

If you have Gonorrhoea, Gleet or Clap, DON'T treat yourself,

BECAUSE

1. An attack of Gonorrhoea, Gleet or Clap is a serious thing. Don't listen to the man who tells you he would rather have Gonorrhoea than a bad cold.
2. It may lead to stricture, bladder trouble, serious kidney disease, chronic rheumatism or impotence.
3. Through its after-affects the disease has killed many thousands of persons and blinded as many more. Twenty per cent. of all blindness is due to Gonorrhoea.
4. Unless completely cured, you may infect some innocent person, years after you think you are cured, and make him or her a lifelong invalid. About 75 per cent. of all special surgical operations on women are due to this cause.

AVOID "Medical Institutes" and advertising quacks. They are more interested in your money than in your life or health.

Do not try to cure yourself with patent medicine or "favorite prescriptions" recommended by some friend. There are several stages or varieties of gonorrhoea, each of which must be treated differently. Moreover, no two cases are exactly alike.

Gonorrhoea is NOT easily cured, but usually requires long-continued skillful and patient treatment;

THEREFORE

Only a competent, honest physician should be entrusted with your case. DON'T WAIT. Chronic cases are exceedingly difficult to cure.

Endorsed by the Retail Druggists Association of St. Louis.

This card is prepared by the St. Louis Society of Social Hygiene, 615 Chestnut Street. Additional copies will be furnished free, on request.

SYPHILIS

If you have Syphilis, or a hard or soft chancre, DON'T TREAT YOURSELF,

BECAUSE

1. Syphilis is a serious disease. It is in the blood, and local remedies or taking medicines for a few months will NOT cure you.
2. A chancre or an open sore MAY be Syphilitic. Don't take the word of a friend. HE DOES NOT KNOW.
3. The disease is very treacherous. While apparently cured, it may lurk in the body for many years, and then suddenly break out and cause total blindness, paralysis or insanity. At least 90 per cent of all cases of locomotor ataxia are due to Syphilis, which was supposed to have been cured years ago.
4. You may infect some innocent person, years after your symptoms have disappeared, and make him or her a lifelong invalid.
5. If you have any children, they may be born with deformities or weaknesses, which will either kill or handicap them for life. The effects of the disease may often be traced to the third and fourth generation.
6. Patent medicines, blood poison remedies and "favorite prescriptions" recommended by friends are dangerous, since they remove symptoms, but DO NOT CURE. No two persons are exactly alike; therefore, the disease cannot be treated by wholesale methods. The treatment and course of the disease must be closely watched by an experienced person;

THEREFORE

Trust your case only in the hands of a competent and honest physician, who will give you the full benefit of his skill and years of patient study.

BEWARE

Of "Medical Institutes," so-called "Museums of Anatomy" and advertising quacks who guarantee to cure every case without fail. They are more interested in your money than in your life or health. Pay no attention to newspaper advertisements of 606 or 914.

Endorsed by the Retail Druggists Association of St. Louis.

This card is prepared by the St. Louis Society of Social Hygiene, 615 Chestnut Street. Additional copies will be furnished free, on request.

THE JOURNAL OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

VOL. V.

OCTOBER, 1914

No. 4.

THE AMERICAN SOCIAL HYGIENE ASSOCIATION AND THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS HELD A JOINT CONFERENCE AT THE ASSEMBLY HALL OF THE METROPOLITAN LIFE INSURANCE COMPANY'S BUILDING, 4TH AVENUE AND 23D STREET, OCTOBER 9, 1914.

THE FOLLOWING PAPERS WERE READ:

AFTERNOON SESSION

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Luther H. Gulick, M.D.	

DISCUSSION

Mrs. Caroline B. Alexander	Eugene L. Fisk, M.D.
Mr. James E. West	

EVENING SESSION

8.30 P.M.

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Edward L. Keyes, Jr., M.D.,	
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DEPARTMENTS OF CORRECTION AND THE SOCIAL HYGIENE MOVEMENT

Miss KATHARINE B. DAVIS

Commissioner of Correction, New York City

Every year in the City of New York there pass through our prisons from 35,000 to 40,000 individuals. At the present moment we have in custody nearly 6,000 individuals. Most of these prisoners are confined in institutions where they are sentenced for from a few days to several years. In the Workhouse the sentences only go up to six months. In the Penitentiary we do take in some long-term prisoners. It is very important for the public to know what the effect is of the turning loose upon the community each year of this number of men and women. In the past I do not think the City of New York has considered very much what the effect might be on the sanitary situation. In the last year or two we have begun to think of the matter a little more seriously. We have found, for example, in the Workhouse, that more than half of the prisoners who are sentenced each year have been sentenced more than once. The average stay of a prisoner in this institution is about forty days. The ratio of women to men is about six to eight; that is for every six women there are about eight men. The women as a rule get the shorter sentences, for they are sentenced for vagrancy, for soliciting, prostitution, and the offenses connected therewith—intoxication, etc. Some of these women have been sentenced as many as 200 times.

The other day a woman came into my office to make a complaint. She said one of the matrons had called her the "scum of the earth," and she didn't think a matron had a right to call a prisoner bad names. I said neither did I, and she went on with her story telling how the thing happened, and she ended by saying: "I have been coming to the Workhouse now sixteen years, and this is the first time I have ever been taken to the disciplinary officer." Just think of a woman who for sixteen years had spent the greater part of her life in the Workhouse! This woman was of middle age, badly diseased, and alcoholic. She had no way of

earning an honest livelihood because she was in such a physical condition that no person would hire her who knew anything about her. The only thing that particular woman could do when she got out of the Workhouse would be to sell her body for even a few cents to get the price of a drink. And that thing goes on and on.

Beginning a year ago, by an arrangement with the Department of Health, a study was begun of the physical condition in respect to venereal diseases of the women sentenced to the Workhouse. This year I have been able to arrange for a further study of the men committed to the Workhouse, the Penitentiary, and to the Boys' Reformatory on Hart's Island. Dr. McNeil, who I believe speaks to you this evening, will, I presume, give you some of the results up to date.

We are finding that more than seventy per cent. of all the women who pass through the Workhouse have one or both of the specific diseases—more than seventy per cent.!

At the State Reformatory for Women at Bedford Hills, we have been making a similar study for more than two years, and we find there where the young women are between the ages of sixteen and thirty, over eighty per cent. (eighty-six per cent. out of the last hundred examined) have one or both of these venereal diseases. I believe the doctors are finding that the percentage of the diseases among the men prisoners is not so high. It is rather a serious proposition when you think that more than five thousand women go through the Workhouse every year, and that more than seventy per cent. of these are diseased, and that the large proportion of them never work for a living but earn their livelihood by begging and by soliciting. Those of you who know anything about medicine and know anything about the care of venereal diseases know that it is not a matter which can be attended to in a few days or even in a few weeks.

The question then arises: What is the duty of the public toward the persons whom it knows to be diseased and whom it knows to be repeated offenders? We have not reached a point, apparently, where we are ready to recognize that for the sake of the public as well as for the sake of the individual, these persons who are plague-spots and who are spreading disease should be taken care of by force if necessary.

The other day I went over to the Island, went into the Work-

house, and was taken into a room which is popularly known as "Bums' Room." It is a large room in which from seventy to one hundred old women sit every day doing absolutely nothing. Most of these old women are over sixty years of age. When I first came into the Department I said, "Why in the world are not these old women in the City Home?" which is the poorhouse, practically, of New York City. They are sentenced for various lengths of time. It seems to be a fashion in the courts to sentence one of these old women first for three days, then for five days, then for twenty days, then for thirty days; then for two, then for three, then for six months, and when she has reached the six-month limit to go back to the three days! They repeat the cycle. I am having a study made of that now, so that before long I shall have some definite figures on this routine of sentence.

These women don't want to go to the City Home, but ought they to have their choice? Some of the judges say that they feel sorry for them because they hate so dreadfully to go to the City Home, since that practically means permanent incarceration. They can't very easily get a pass to go over to New York City. If they are in the City Home they have to stay there. In the Workhouse, on the contrary, they can look forward to the end of their sentence, when they can go over to the city, perhaps only for one day, and have a good time. They go over and get drunk if they can beg, borrow or steal the price of a drink. So naturally they prefer to have this "good time" once in three months or once in six months if they can not have a perpetually good time. And they plead with the judge, "Don't send me to the City Home!" They do everything they can to keep themselves from permanent incarceration. I would like to make an arrangement between our Department and the Charities Department whereby when these old women's sentences expire we could take them by the hand and lead them to the City Home and drop them there. It seems to me a horrible thing to take them over to New York and drop them there on the wharf without a penny in their pockets, with the absolute certainty that they will come back on the next day. One friend of mine said, "Why don't you ask Commissioner Kingsbury to give them a drink of whiskey once in six months? If they could look forward to getting a drink of whiskey as often as that perhaps they would be willing to be sent to the City Home rather than to the Work-

house." I don't know but what it would make such an addition to the appropriation bill that the Board of Estimate and Apportionment wouldn't consider it, but I have an idea that it would save the city money, because you know there is always an expense attending the arrest and conviction of even a common drunk. But, be that as it may, it seems to me it is a rather serious problem for the city to consider, whether the thing we are doing is right not only for society but for these women as well, in permitting them to serve these repeated short sentences, and then go out and between the sentences be plague-spots in the community. Hasn't society a right to get some sort of legislation which would provide for the permanent custodial care of all these women who are diseased and who can not, in the nature of things, ever hope to go out and earn an honest livelihood? Wouldn't it be fairer to the community and less expensive in the end and kinder to the old women if we could do that thing—take away the women from this room that I have described as the "Bums' Room"?

Then consider the young women. We have a colored girl over in the Workhouse now—a colored girl who is so frightfully diseased that no one wants to go within reach of her. I don't know how many sentences she has served—over a dozen, at least, and she is only twenty-three years of age. Of course, she has to be cared for; but it is a difficult task. She comes over for ten days. At the end of ten days, in spite of her horrible condition, back she has to go to the city. The other day she was out and came back in just twenty-four hours, and when she came back she was in such an intoxicated condition that she stripped herself on the boat coming over. The matrons couldn't handle her, and it took the captain and the assistant engineer of our steam-boat to wrap that woman in a blanket. Have we a right to let that woman go back into society? Haven't we some right to insist on keeping her and women like her until they have been pronounced safe by the physicians, so that the danger to the public is in some degree removed?

We have an opportunity to study some of the conditions which prevail in this large body of prisoners. Recently through private funds I have been able to secure the appointment of a woman physician to make an investigation of each woman who is admitted to the Workhouse. Until the first of June this year

that was never done. The internes, young men, looked them over casually, but had not the time to make a thorough physical examination. The result was that diseased women, and young girls who perhaps were clean physically, were put into the same cell, for owing to overcrowding we are often obliged to shut up six women in one cell. Dr. Hubert was appointed in June. She is making a careful physical examination of every woman admitted. This is in addition to the test by the Board of Health. She is getting together a considerable body of statistics, and by the end of the year she will have some important data on this matter of recommitment, particularly of the diseased women and of their condition, so that we can have some idea of how many would require to be permanently segregated.

At Bedford we are making a still more careful study of the women committed to our care. Through the Bureau of Social Hygiene we have established there what we call a laboratory of social hygiene, and it has been through the action of the state authorities affiliated with the State Reformatory for Women. It is being carried on as completely as any laboratory of its kind in the country, certainly the best one anywhere in this part of the world. We have a separate laboratory building and we have a very beautiful reception building, called Elizabeth Fry Hall, in which the young women committed to the reformatory stay while they are being studied by our scientific staff. We have three departments which are, of course, working together on each case: We have our sociological department, our medical department and our psychological department. When any young woman now is committed to Bedford we can have charge of her for three years; that is, she can stay in the institution or out of the institution, but up to the end of three years she is under our jurisdiction. This gives us the opportunity to follow up her career, to prescribe for her and carry out a prescribed treatment, and to see how far our original diagnosis holds good in practice, which is a very important thing just at the present state of this kind of study. We begin when the girl comes to the institution by getting her sociological history. Then our field workers visit her family, find out what her environment has been, see her school teacher, see her employer, get all the background we can on the sociological side—of heredity, environment, training. On the medical side we find out if there are any particular

physical conditions which have made her what she is, whether there are any abnormalities or peculiarities of body, anything that can be cured; whether there are any abnormal mental states. In the department of psychology we make a study of the mental capacity of each woman, how far she has developed mentally up to the present time, what the probabilities are of further development, and what kind of training she should receive to develop such faculties as she has up to the maximum.

We have a staff meeting each week where we put together all that we have learned from the scientific departments.

We are finding very interesting things. Of course, we are in an experimental stage as yet, but I believe what we are doing in this particular laboratory is an example of what we ought, some way or other, to do on a larger scale here in our city. We have this enormous mass of prisoners passing through our penal institutions here in New York every year, and I believe that a way ought to be found whereby we may make a careful study of this material, looking toward changes in legislation which would be more effective in removing from society, for proper lengths of time, those who are plague-spots, and so that they may not both physically and morally spread contamination to other parts of the community. I know there is so much to be done in the City Department of Correction, in physical ways, that it may be some time before we can persuade the community as to the necessity of scientific work. But I am hoping it is not too far distant when we will see our way clear to undertake something of the same kind of studies in connection with our prisons that we are making at the Bedford Reformatory.

THE INTEREST OF LIFE INSURANCE COMPANIES IN SOCIAL HYGIENE

LEE K. FRANKEL, PH.D.

Sixth Vice-President of the Metropolitan Life Insurance Company

The interest of life insurance companies in the social hygiene campaign is evident. Life Insurance fundamentally is a co-operative proposition. Individuals have organized themselves collectively under any life insurance plan to safeguard each other against the hazard of premature death. It is to the interest of life insurance companies as representatives of masses of insured men and women to carefully study the causes which make men die earlier than they normally should.

The statistics of life insurance companies have shown rather clearly that the death rate of individuals afflicted with venereal diseases, particularly syphilis, is higher than the average. The medico-actuarial mortality investigation, which gives the combined experience of a number of life insurance companies shows that the ratio of actual to expected deaths of syphilitics, thoroughly treated for two years and who for one year were free from symptoms, was nevertheless 188 per cent. Florschutz has shown from the experience of the Gotha Life Insurance Company for the years 1893-1897, that the company had 164 deaths from progressive paralysis in that period. Of these 121 or exactly three-fourths of the total were less than 50 years old, and 96 cases or 53 per cent. had been insured less than ten years. The duration of insurance was as follows:

Less than 1 year	5
1- 5	33
6-10	58
11-15	39
16-20	14
Over 20	15

Other statistical data is available to demonstrate this point but it is not necessary to go further into the discussion at this time.

On the other hand it seems quite clear from a study of the mortality statistics of insurance companies that at the present

time the causes of death as given in the records of cities and as made by physicians are woefully lacking with respect to venereal disease as a cause of death. If the statistics regarding social diseases given by Morrow, Keyes, and others are at all correct, it is evident that in the compilation of vital statistics in the United States, more stress must be laid upon registration or recording the so-called social diseases and other sequelae as primary causes of death. The tables on page 170 give the experience of the Metropolitan Life Insurance Company in its Industrial Department for the year 1913 with a comparison of the mortality from similar causes in the registration area of the United States in the year 1912. I think it is quite evident that the stated percentages of deaths due to certain diseases are altogether too low.

If we are to obtain an accurate record in the United States, it seems clear that we shall have to follow the same procedure with these diseases as has been followed with tuberculosis and other infectious diseases, namely: compulsory registration. The objections to such a procedure have been voiced time and again and some of them have merit. Nevertheless it is to be hoped that in our various states some practical plan can be devised which shall preserve professional secrecy, under which physicians will be able to notify their respective health departments of certain diseases which are venereal in origin.

Such a course will eventually lead up to a more thorough registration of mortality from social diseases and be of inestimable value to insurance companies in coöoperating with other agencies for the prevention of such diseases.

The interest of insurance companies in the social hygiene program may be considered along two lines: 1. The utilitarian or practical; 2. The social. From the standpoint of the former, it has been necessary for insurance companies as a matter of self-preservation to reject in most cases applicants for insurance who are known to be suffering from certain diseases. The reason for this is obvious, if one considers the higher mortality in this group as shown by the statistics given above. It is the effort of every well managed insurance company to offer its policies at the lowest possible cost. This has only been feasible in the past through a process of medical selection which excludes the unfit.

It may be opportune at this time to introduce a thought which as yet has not been given sufficient consideration by life insurance companies. It has not been the business of life insurance companies until now to consider the rejected applicant from the social standpoint. In fact, it has been a policy of insurance companies for reasons that are obviously practical to

TABLE I.

MORTALITY FROM SYPHILIS, GONOCOCCUS INFECTION AND THEIR PROBABLE SEQUELAE.

Causes of Death	Metropolitan Industrial, 1913		Registration Area, 1912	
	Number of Deaths	Per Cent. of Total	Number of Deaths	Per Cent. of Total
Total deaths—all causes.....	104,306	100.0	838,251	100.00
Syphilis.....	520	0.5	3,941	0.5
Gonococcus infection.....	28	...	219	...
Locomotor ataxia.....	163	0.2	1,588	0.2
General paralysis of the insane.....	510	0.5	4,053	0.5
Softening of the brain.....	78	0.1	1,045	0.1
Salpingitis and other diseases of the female genital organs.....	289	0.3	1,324	0.2

TABLE II.

MORTALITY FROM DISEASES AND CONDITIONS OF THE PUERPERAL STATE.

Cause of Death	Metropolitan Industrial, 1913		Registration Area, 1912	
	Number of Deaths	Per Cent. of Total	Number of Deaths	Per Cent. of Total
Total deaths— <i>females</i>	53,407	100.00	379,139	100.00
Accidents of pregnancy.....	149	0.1	863	0.1
Puerperal hemorrhage.....	110	0.1	923	0.1
Other accidents of labor.....	178	0.2	842	0.1
Puerperal septicemia*.....	793	0.8	3,905	0.5
Puerperal albuminuria and convulsions.....	458	0.4	2,174	0.3
Puerperal phlegmasia alba dolens, embolus and sudden death.....	43	...	276	...
Following childbirth.....	7	...	44	...
Puerperal diseases of the breast.....	...	...	8	...
Total diseases and conditions of the puerperal state.....	1,738	1.7	9,035	1.1

* This cause is very generally queried by our Statistical Bureau and a number of cases of "Peritonitis," etc., are thus transferred to this title. This explains the apparent difference in the per cent. of total when compared with the Registration Area.

keep to themselves the medical facts obtained in the examination of an applicant. It would seem to me, therefore, highly desirable from the standpoint of the campaign for social hygiene as well as the various campaigns carried on in the United States at present for the prevention of disease, if insurance companies could place the valuable information regarding rejected applicants at the disposal of these unfortunates. It is more than probable that many such individuals knowing of their precarious condition would alter their methods of life and endeavor to lengthen its span. I can conceive of no more valuable service, which might be offered by life insurance companies, for the improvement of the welfare of many citizens, than if they were systematically to communicate with the family physician of the rejected applicant, giving him the diagnosis which has been made with the suggestion that he use his influence with his patient to enable him if possible to rid himself of his trouble. The Metropolitan has done this in a limited number of cases with a marked measure of success.

The records of life insurance companies show in many instances where applications, instead of being rejected, have been temporarily postponed, that the applicants in question have at a later date presented themselves for reexamination and have successfully passed it. Such excellent results as these could be obtained in much larger number of instances if the plan above outlined were systematically carried out.

Still another opportunity is offered by insurance companies to show their interest in the social hygiene movement, namely: through the offer which can be made to policyholders entitling them to periodic reexaminations. Several of the larger insurance companies have realized the value not only to themselves but to their policyholders of such an offer and are conducting such reexaminations, either directly or through the machinery of the Life Extension Institute, one of whose main functions is the conduct of such reexaminations. The statistics of insurance companies show quite clearly that the opportunity thus given to policyholders is being availed of. The Metropolitan Life Insurance Company first offered this privilege to its ordinary policyholders in the fall of 1913, a circular to this effect being enclosed in the renewal notices sent to such policyholders. As requests for reexamination are received by the company, they

are turned over to the Life Extension Institute. We are of the impression that year by year as policyholders realize the value of this privilege and are free of any suspicion regarding the motive of the company in offering it, more and more will avail themselves of the opportunity which is offered.

Dr. Fisk, the Medical Director of the Life Extension Institute, who will discuss this paper, will probably tell you of the results which have been obtained by the Life Extension Institute as a result of reexaminations of this kind.

The particular value, however, which insurance companies may be in the campaign of social hygiene is along educational lines. The relation between an insurance company and a policyholder is frequently an intimate one. This is particularly true of industrial insurance companies whose agents visit the policyholders weekly and who as a result soon get to be on terms of friendship and companionship with the men, women and children, who are subject to their weekly visits. I am convinced that the educational campaign which has been conducted by the Metropolitan Life Insurance Company for a number of years along health lines has very definitely established its value. This campaign has proven that it is possible to present the basic facts regarding health and disease and in particular the care and prevention of the latter in such a fashion that even the man on the street will become interested and will follow the instruction which is given to him.

The question at issue is this: Can the social hygiene program be similarly popularized; can pamphlets or literature of any kind be placed in the hands of the great masses of workingmen and women in the United States written in a popular way and yet not give offense? We have made several attempts to have pamphlets of this kind prepared for us to be used among our industrial policyholders, but until now have not found anything in the literature of the subject that we have felt we could use with impunity. The opportunity for the Social Hygiene Association is at hand. The preparation of literature of the kind I have described is primarily not a function of an insurance company. It should, however, be part of the activities of an organization such as this. The association may rest assured that whenever literature can be presented which will meet the requirements mentioned above, which can be

distributed in the average American home without danger and which in a dignified, ethical way will present the fundamental principles which this association advocates, insurance companies generally will be only too glad to coöperate with them and utilize the machinery at their disposal for the distribution of such literature among the millions of men, women and children in the United States, who today are policyholders in the life insurance companies.

THE SUNDAY-SCHOOL AND SOCIAL HYGIENE

FRANK L. BROWN

Joint General Secretary, World's Sunday-School Association

The Chicago Vice Commission report has this as its last word: "Religion and Education alone can correct the greatest curse which rests upon mankind today. For this there is a mighty work for Agencies and Institutions of righteousness in our land."

It seems strange that in all of the public discussion of sex education and the safeguarding of our young people from the perils that are involved, through ignorance, or abuse of the sex function, there has been practically no reference to the relation and possible helpfulness of the Sunday-school as a preventative, coöperative and constructive force.

Information does not infer reformation. Instruction does not necessarily issue in reconstruction. To know is not always to be or to do. The missing link, the dynamic to make instruction effective, in being and conduct, an influence which has thus far been left too largely out of account, is the spiritual motive acting upon and through the will at the moment of temptation, and operating for the conservation of life's powers unstained for God's great intent in their use. And no final solution of this vexing problem can be hoped for without this combination of instruction with a spiritual experience and responsibility, the personal influence of the spiritual leader, whether parent, Sunday-school teacher, or pastor, and an atmosphere in which character can be formed and purposes molded. And it is just here where the home and public school so largely fail, and where the Sunday-school can be made effective as an agency.

Some of the reasons for the use of the Sunday-school as such an agency are:

1 In its present plans it touches the whole life from the Cradle to Old Age.

2 It is an educational institution which, in its modern development, excepts no realm of life from its interest. The inter-

relation of the physical, social, intellectual and spiritual is so intimate that all must be considered in a ministry to the life.

3 While the Public School loses so large a proportion of its pupils at the close of the grammar grades, or the first or second year of the High School, the Sunday-school, through its organizations, its organized classes, its athletic plans, its social pull, is an ideal place for holding its young men and young women under the best influence during the years of greatest need of guidance.

4 The intimate relation of the teacher as the friend of and example to the scholar furnishes a choice channel for the communication of sex knowledge to the scholar. The teacher too, is more apt to be made the scholar's confidant than the parent.

5 The close relation of the Sunday-school to the home makes it easily possible to call the parents together for frank conferences upon the duty of the parent to the child in this matter of sex education. The home's spiritual atmosphere, as the largest factor after all, in preserving personal life purity, can be dealt with in such gatherings.

6 The developing of Mothers' Associations in the Sunday-school and the enormous growth of organized men's and women's Bible classes in recent years is bringing hundreds of thousands of parents, yes, several millions of them, into active relation to the Sunday-school and, therefore, susceptible to helpful coöperation in sex education.

7 The atmosphere of the Sunday-school session and the spiritual impression of the lesson and service can be counted upon as a toning influence to moral upbuilding.

8 This moral upbuilding is continued through the active week-day program of the modern Sunday-school with its gymnasium, employment department, social rooms and organizational activities. These physical activities, especially in gymnasium work, give a material opportunity of relating knowledge to physical self-control.

Turning from the local Sunday-school to the organized Sunday-school movement, as an agency to be utilized in carrying out an efficient plan for reaching both home and scholar, we have some remarkable figures as to the machinery available:

1 The International Sunday-School Association, represent-

ing the Sunday-schools of North America, includes 170,000 Sunday-schools with a membership of over 17,000,000.

2 The teaching and official force is 1,700,000, about three times more Sunday-school than day-school teachers. The voluntary character of this force heightens its influence.

3 Every state and province is thoroughly organized into state or provincial, county, township and city associations, directed by a large force of both paid and voluntary workers.

4 About 20,000 conventions are held annually, and offer an ideal opportunity for reaching the officers, teachers, and members of adult classes, with plans for carrying forward wise instruction of the home and scholar in sex hygiene.

5 The plan of departments in international and state and provincial organizations has made possible the organization of the Purity Department of the International Association under a competent Superintendent, Mr. E. K. Mohr, with a strong committee to back him. Mr. Mohr has produced and promoted a great quantity of literature in leaflet and book form, has organized similar departments in many states, and speaks at many gatherings in the interest of this subject. Michigan reports 29 counties with Purity Superintendents.

6 At the Annual Institute of Sunday-School Organization Leaders at Lake Geneva, Wisconsin, the work of the Purity Department is presented in a daily lecture.

7 A "White Cross" and a "White Shield" purity pledge is promoted by the Department to hold the young people in the Sunday-school to clean living, clean thinking and speaking.

WHITE CROSS PLEDGE

I promise by the help of God

- (1) To uphold the law of purity as equally binding upon men and women.
- (2) To treat all women with respect and endeavor to protect them from wrong and degradation.
- (3) To endeavor to put down all indecent language and coarse jests.
- (4) To endeavor to spread these principles among my companions and friends and to try to help my younger brothers.

- (5) To use every possible means to fulfill the command
"Keep thyself pure."

Some of the products on the organized side include a presentation of this subject by Mr. Mohr to the Philadelphia Sunday-school workers, with the result of the creation of a Purity Department and formation of plans to bring the 721 Sunday-schools of Philadelphia into line for the promotion of a white life.

The Purity Exhibits of this Department at the World's Sunday-School Convention at Zurich, Switzerland, July 1913, and the International Sunday-School Convention at Chicago last June, created great interest and received much favorable comment.

The Boston Superintendents' Union, through its Committee on Sex Education, issued a letter to all the schools with a suggestive list of books for use by scholars, teachers and parents. The following letter will show how one school in Boston sought to bring about the coöperation of the parents.

IMMANUEL WALNUT AVENUE SUNDAY-SCHOOL
ROXBURY, MASS.

To the Parents of the Members of the School.

Dear Friends:

Through the courtesy of the Sunday-School Superintendents' Union of Boston and vicinity, I am enclosing a list of books which have been carefully selected by the Sex Education Committee of the Union. I want to recommend these books to you as presenting this very important subject in a manner which I feel sure will appeal to you.

In our Sunday-school we believe that a right understanding of sex matters early in life is very important to the boy and girl, and has much to do with right development along many lines. You probably agree with us that this instruction should be given in the home rather than in public. In order to help in some way, our school has purchased some of the books mentioned in the list and started a Parents' Library where these books can be borrowed.

During the Sundays of March the Superintendent or an assistant will be in the Sunday-school office for fifteen minutes before and after the morning church service. You are cordially

invited to come in either to examine or borrow the books, or to consult about any matters concerning the school.

Very cordially yours,
(Signed) CHARLES M. ADAMS,

Superintendent.

Issued by vote of teachers and officers,

Feb. 18, 1913.

In the Sunday-school of which I am Superintendent, which enrolls 1,000 scholars in the teen years, we have for years promoted some plans for sex education, such as:

- (a) Occasional talks by a Christian physician to groups of the young men, whose teachers were also in attendance—these talks being given delicately, scientifically, but spiritually.
- (b) Talks by a lady physician to the girls.
- (c) Talks to the mothers in the Mothers' Association.
- (d) The appointment of a committee of wise workers to promote the closer relation of home and Sunday-school on these matters, and to select helpful books for use by teachers and scholars.
- (e) Circulation of certain helpful books by teachers among scholars of the class.
- (f) Encouragement of conferences between teachers and scholars on life problems; and this problem will have a natural setting just here.
- (g) The use of the machinery of the Employment Department which secures 300 positions annually for the young people to safeguard them from the moral perils in business.

In Brooklyn, Dr. George J. Fisher brought together a group of school representatives to instruct as to methods for developing sane plans of sex education in their schools.

There is general acknowledgment, I believe, of the great wisdom of promoting sex education in its normal relation to instruction as to the physical life, and in its relationship to religious character. One of our Brooklyn pastors sees that a Christian physician comes to his Confirmation Class annually and instructs them as to these matters—an ideal time and under ideal circumstances for the suggestions as to the conservation of the body for highest purposes.

The character of those promoting sex education and the spirit in which it is done are of as great importance as the instruction given. It is just here that the Sunday-school is a winning force. If we add to this its great organization, its close relation to the home, its voluntary character, we have a power to be reckoned with in any wise solution of the problem of sex education.

BOYS' AND GIRLS' ORGANIZATIONS AND SOCIAL HYGIENE

LUTHER H. GULICK, M.D.

President, Camp Fire Girls of America

Friends, to chart the rocks is necessary, but a chart of rocks is not adequate as sailing directions for an ocean liner. To plot the dangers and to teach young people about the dangers into which they are going is necessary; but it is far more important to present sailing directions by which they may reach their desired port. In what ways may the lives of young people be so guided that the daily relations between boys and girls shall constantly be more wholesome and normal?

It is the direct aim of the Camp Fire Girls to promote social relations between boys and girls. The Camp Fire Girls aim to act within their own social radius as hostesses, recognizing the fact that woman has always excelled in those qualities which depend upon superiority in personal affection. The woman, the mother, has always seen the child in a different way from what the neighbor has. The mother has seen the bad boy and has seen beyond his badness into that thing which to other eyes was as yet non-existent; but because of her very vision—a true vision; because of her faith and insight the boy has become what she believed he was—and there are many, many of us men, how large a proportion nobody knows, who owe to our wives who have believed in and stuck to us, the fact that we are on our feet doing work—believed in us and stuck to us when we were failures, when, judged by all of our acts, we were failures. But they looked through and beyond. The hostess sees the diffident guest, sees how to bring him out, how to establish human relations between him and the others. The hostess knows also social usage, but knowing social usage does not constitute the hostess. This power to apply personal affection so that human beings shall come into wholesome relations is the power upon which we build. Camp Fire Girls is not a mission to women or to girls. It is an organization of young women—and we have something over 4,500 of them now—of a picked type, and girls who are rela-

tively leaders in their community, to serve the community and to establish in terms of modern specialized social activity a body that shall as definitely take personal affection and apply it to their own social environment as the bridge engineer takes steel cables and stones and builds the bridge.

Woman is mother not mainly because of the physical fact of motherhood. When we say the word mother today we mean primarily the facts about which I have been speaking. We mean primarily a relation of affection between mother and daughter, or mother and son, or mother and somebody else's daughter.

The bulk of the activities carried on between young people in a large fraction of American communities now consists largely of dancing. We regard dancing as an inadequate social diet. We believe that by promoting, under the lead of the wise mother or the guardian, tramping, candy-pulling, suppers together out in the woods, skating, learning about trees, different ways of outdoor cooking, and a hundred and one other old-fashioned but nevertheless thoroughly interesting things for young people to do together, we are charting not the rocks, but the plain, splendid ocean across which lies the port of life. To bring about fine relations between boys and girls in a wholesome mingling is one of our main objects.

I think I speak for our Board of Directors when I say they believe that woman has a certain superiority with reference to gripping of the hearts of human kind, and of insight in bringing about these wholesome relations between people.

The day when these things can be adequately handled within the home has passed. Our children are at school; they are at the Sunday-school; they are on the playgrounds; they are on the ball field; they are at the "movie"; and at each one of these they are drinking of the water of social companionship. Social relations are no longer established mainly in the home. That is the fact, not a theory. Can the affection, which is the central fact in the home, be made to dominate the personal relations established in the factory, in the store and at the "movies," and on the beach as it has in the home? That is the question that is ahead of us—all of us. We have demonstrated that the old industries of the home—making of furniture, tools, laying of floor, making of lamps, making of clothing, shoes, can be trans-

planted and has to be transplanted to the community, and we have our great factories and stores.

Man's job stands specialization. If we speak of woman's job primarily as the home, in an old-world, historic sense, can woman's job stand specialization? Let me speak concretely of a particular Camp Fire in Connecticut in illustrating a case:

In the first Camp Fire report that came in from this Camp Fire, I was interested to know that there were fourteen girl members and that the guardian had seventeen assistants. I was interested and felt a natural masculine curiosity, and I wrote back and spoke rather enthusiastically of the work they had done—and they had done a great deal of good work. I ended by saying that I was much interested in noting that she had seventeen assistants, and I much would like to know what they did and how she got them, and didn't the girls feel rather bored by the seventeen assistants? She wrote back that every girl had brought in her mother and they had secured the teacher of physical training in the public schools, and the person who did the medical examination, and the teacher in nature study as assistants for this Camp Fire, and that then they had taken all the home work and all the different crafts and divided them up, and each woman had undertaken to become a specialist, to know all there was to know that she could get hold of in, let us say, cooking, or the caring for things that are not used from one season to another season, the local geography, or nature study, to know all about the trees and birds in one's locality, and the significance of these things in reference to one's immediate locality. No human being can know all these things, and yet the children need to know something of all of them.

Now, here were fourteen mothers who restored their own grip upon life and the need of their own girls for them, by being responsible for the instruction in some one of these branches of their own daughters, and their friends. The girls met in succession in their own homes, and when they met in your home they were under your charge in reference to your specialty, and so on right through.

There is the application of the principles of specialization to social life. Here was the guardian, not taking the place of the mother as the center of everything, but acting as the medium through which each guardian came in touch with the other

guardians of the community group. These mothers soon began meeting together by themselves in order to study up the significance of buying, the significance of charge accounts as compared with cash accounts, and each woman came with her problem and said, "I came up against this. What are we going to teach the girls about it?" It meant a group of specialists, specialists in knowledge as well as in applied affection, coöperating with their girls and then in their social relations for the advantage of their boy friends—because no wholesome community life can come about through the separation of boys and girls.

So the question before us is not mainly can we manufacture more goods, nor can we earn more money, nor have cities that are more free from disease—although we are going to do all those things. The problem before us now is: Can we make this brilliant achievement with reference to a physical world serve the human spirit so that there shall be more affection, more wholesome relations between boys and girls, between girls and other girls, between girls and women? The factory is necessary. Where is the social genius who shall see how to bring about in the factory conditions whereby it shall be good for the persons still to work in a factory? How can society devise modes by which social genius and insight shall be given opportunity, as genius and insight in the manufacture of great guns and the sending of messages across the untracked sea are given opportunity? This is the day when we need social insight, social genius and devices whereby we may be able to give the social genius opportunity to work, to make streets, and life insurance companies, and factories and stores, and all serve the affections, for in the affections we live, move and have our being.

I intended to speak first about our requirements. For a girl to become a fire-maker, which takes ordinarily a year, there are fourteen necessary accomplishments and twenty elective ones. One of the necessary accomplishments we word this way: "To know what a girl of your age should know about herself"; because we have to deal with girls from twelve to ninety years of age. Any girl under ninety-nine is eligible. Now, we cannot set a certain definite list of things, because twelve and eighteen are very different. The guardian usually comes into very intimate relations with the mothers of the girls, and in a large fraction of cases what happens is that a girl brings a note from

her mother, that the mother has taught her girl, has talked it over with the guardian, and the mother says: "Mary is equipped on requirement No. 11," which covers care of the hair, fingernails, stomach, bowels, and feet, and those things which specially relate to the life of the girl. We are with this Society absolutely in its emphasis upon an intellectual knowledge of the rocks, at the same time that we are attempting to formulate constructive roads for human affections.

Now, the other point—another of our requirements is that a girl should know how infant mortality has been reduced in one American city. That sounds very simple on its surface, but that can be said to any group of girls, or women or men; whereas, if we should say that every girl ought to know how to take care of a baby, there are still some who would flush under it; but under the aspects of municipal hygiene it is our intention to have the girl become specifically acquainted with the personal care of the baby.

DISCUSSION

MRS. CAROLINE B. ALEXANDER, *Probation Officer, Hoboken, N. J.*: I think what must stand out first of all in our minds after the very extraordinary program that we have enjoyed this afternoon is its natural division, first, into the horrible, or frightening part of the subject, and secondly, into the more hopeful end of it. I think no one could have listened to Dr. Davis, without realizing the seriousness of the situation as it must present itself to anyone who has the experience that we have had in New Jersey, and that Dr. Davis has had in so much larger measure in New York, first with the Reformatory for Women at Bedford, of which we have a very small and humble, but I hope, faithful copy as far as we can make it, in New Jersey; and also in the experience of anyone who has to do with the girls and women who pass through the courts and the probation office. It is this: the enormous difficulty of reforming or putting back again on the path of moral rectitude, and social rectitude, the young women who have first made the mistakes which lead them to the courts first, and afterwards to the institutions for women or girls. This difficulty is very largely complicated when we find these girls suffering from the diseases of which we have heard this afternoon, because one peculiarity of these diseases is that they must in the vast majority of cases be a result of moral delinquency. There must be some moral fault or mistake before the girl or man is afflicted with these diseases.

There we see the very sharp distinction between the other diseases which prove especially fatal to the human race, such as cancer and tuberculosis. Venereal diseases, then, we may take for granted in a large majority of cases, come as a result of a departure from the moral standard on the part of the afflicted. There we are at once confronted with a very distressing combination—the combination of the physical and the moral trouble in those individuals as they come to us. Now, why do they fall into these troubles? How can we prevent it? It seems to us in our experience with girls and women in New Jersey—and of course that falls in line with the experience, so much larger, so much better studied, so much more exact, that Dr. Davis can

bring to us—that the trouble is largely in the make-up of the girl, as that girl must confront the circumstances of her life. That, of course, applies to all of us; doesn't it? That each one of us must face the circumstances of his or her life with the equipment for defense which we call character.

Now, the trouble with these girls, I think, in a very large measure, is that the defense is weak and that the attack is very strong. The defense is weak because largely of what goes before the birth of the girl—the heredity, the weakening of the power of resistance which comes from the circumstances of her parents or those who have gone before her parents; the weakening of her power of defense on account of the conditions under which she must live as a child, the bad housing, the lack of proper recreation facilities, and in a large measure, the stupid way in which we have been teaching our pupils in the schools, from which we are rapidly and, in a most extraordinary way, emerging. But we must admit that in the past very stupid mistakes have been made in the way of handling the education of our children as a preparation for life.

Then as soon as that girl begins to work, these conditions follow her where she must work. She falls in love. These conditions must follow her under the circumstances in which she must choose, or meet the men from whom she must take her lover, her husband. They follow her in the dance halls, the dark corners of parks, the places where only she can meet the men from whom she must choose her mate to whom nature calls her as a natural part of her development. All these are serious problems for any individual to confront. We know that the vast majority of American girls, in every walk of life, meet these conditions triumphantly. They come out from them stronger and better, and more admirable in every way. But there are a certain number particularly handicapped either physically, mentally or temperamentally who cannot stand the shock, the strain, the difficulties of the situation. And it is those girls who go under. That makes the great difficulty, because we have the character which cannot be changed by probation in the small amount of contact which the probation officer is able to have with the girls under her charge. It is very difficult to change even in institutions where we have girls under our charge twenty-four hours of the day, so as to fit them to again take their places

in the community, because, of course, that is the one test. Anybody can behave if he or she is locked up in a cell. It is only when the test of liberty comes that we can tell whether the girl's character can stand it, and I think what Dr. Davis said is so tremendously true, that we are going to find that there are going to be a certain number of individuals who must be permanently segregated for the sake of the community. Some day we shall confine always a certain number of girls, the small number who are what the books call congenital prostitutes, whom it would never be safe to let at large. But they will, I believe, be a very small minority.

Now, the rest of the girls have got to be treated so that it is once more safe to let them be at large and take their places in life. We are trying in our small institution in New Jersey to do this in as large a measure as we possibly can, by the application of liberty. We have women there who have spent nine, ten, twelve years in state prison whom we transfer from the state prison to our reformatory, and within two or three days they are working just exactly as any farmer's wife, in her rather plain and simple way, would be carrying out her daily tasks. We find that liberty is the very best tonic for these women.

Let me say I thought that the last part of the program was so wonderfully interesting in bringing out the possibilities of hope. I think we all feel that there are influences which are going to aid in preventing the bad conditions which I tried to sketch very briefly of the girl and her surroundings. It can only be, I think, through such a strong motive as religion could bring into the lives of these girls that we can expect permanently and truly, steadfastly and strongly, to keep them from everything which tends to drag them from the right path.

EUGENE LYMAN FISK, M.D., *Director of Hygiene, Life Extension Institute, Inc.*: Dr. Frankel has well expressed the possible ways in which life insurance companies can coöperate in the social hygiene movement, also the necessary limitations of such activities.

It is regrettable, as he states, that we have no available statistics that can positively inform us of the prevalence of syphilis, either in the general population or among insured groups. Nevertheless, I do not think we should discard existing statistics as absolutely without significance.

Among the life insurance risks thus far examined by the Life Extension Institute, a history of syphilis was elicited in only 36/100 of 1 per cent. and of gonorrhœa in only 87/100 of 1 per cent. a total of 123/100 of 1 per cent. from venereal infection, which is close to the figures given by Dr. Frankel for those examined by the Institute for his company. The fact that 56 per cent. of those examined were found sufficiently impaired to be referred to physicians for attention is an evidence that these risks were subject to a critical study, although the Wassermann test was only applied in a few cases.

Among the individual subscribers and the commercial groups examined by the Institute, the percentage for syphilis was .0088; for gonorrhœa .0124, a total of .0212 for the venereal infections. Dr. Harry E. Mock, of the Sears, Roebuck Co., reports that out of 666 individuals examined for employment, 7 cases (1 per cent.) of venereal infection were found.

In view of the alleged widespread prevalence of these infections, such extremely low percentages seem impossible, yet they derive some support from the mortality statistics. The Medico-Actuarial investigation, comprising the experience of 43 American companies over a period of 23 years, showed that the deaths from locomotor ataxia, general paralysis of the insane and softening of the brain, constitute in all 1.7 per cent. of the total deaths, figures which are fairly consistent with the proportion of individuals with a syphilitic history among life insurance risks examined by the Institute.

While the factor of concealment enters into such statistics, it is less operative than among life insurance applicants, because those examined by the Institute come up voluntarily for examination, eager to know their actual condition, far more frank in their statements than life insurance applicants who desire to avoid rejection.

Of course it is well known that many deaths from arteriosclerosis, heart disease and other chronic affections, are primarily caused by syphilis, but as Dr. Frankel has well stated, until there is compulsory registration for venereal infection and gonorrhœal infection, it will be impossible accurately to establish the incidence of these infections, or to trace their influence in the causation of chronic disease.

It is an interesting fact that among 1686 individuals other

than life insurance risks examined by the home office staff of the Institute, 13 per cent. were found suffering from arterio-sclerosis, although the average age was only 37. The Wassermann test was applied in but a few of these cases, and the other methods of diagnosis elicited a history of syphilis in only two and gonorrhœa in only four members of this group. How many of these individuals actually suppressed a history of syphilis, it is impossible to estimate, but by determining the circulatory affections, we are able to refer these cases for medical treatment and supervision, and it is more than probable that in the course of such treatment and supervision venereal history could be finally elicited.

In this way, the periodic health examinations, as suggested by Dr. Frankel, will safeguard against the encroachment of the social diseases, even though the Wassermann test be applied only in special cases.

It has been suggested that life insurance companies require all applicants for insurance to undergo the Wassermann test. This would be an almost impossible requirement at the present time. It would add greatly to the cost of insurance, even though it were practicable to secure such tests by the average examiner. More accurate information regarding the prevalence of syphilis, and more convincing evidence that it is a sufficiently important cause of death, to justify the expense, is required; otherwise, the expense of detecting and preventing mortality from this one rather rare condition will at least equal the expense now assumed by companies taking the Life Extension service for the detection and prevention of all classes of disease. In special cases the Wassermann is now called for occasionally by insurance companies and by subscribers to our service, but there are serious obstacles to its widespread application as a business measure.

If syphilis is actually as prevalent as some would have us believe, the mortality from such affections as locomotor ataxia and general paralysis should be higher, the experience of the Gotha Insurance Companies, over a period of 52 years, showing such affections to be the principal causes of death at ages 36 to 50. There is no disposition to conceal these causes of death, and it is probable that in the Census statistics*, and in the life

*U. S. Registration Area: Cerebral softening, locomotor ataxia, general paralysis, .78 per cent; syphilis, .47 per cent; total 1.25 per cent.

insurance companies, the figures relating to these maladies are approximately correct.

While syphilis may be widely prevalent in certain classes of society, the suggestion that it is a very common disease among the great middle classes is not yet supported by comprehensive statistics.

As to educational work, this must be done—especially by life insurance companies—with great discretion, the mere teaching of the physiology of sex and the pathology of infection being not devoid of danger. Back of it all there must be character building, encouragement of normal and healthful activities, the development of a sense of responsibility for the preservation of health and the smashing of the dogma that a man's body is his own to do with as he pleases.

MR. JAMES E. WEST, *Chief Scout Executive, Boy Scouts of America*: I would have you believe that all Dr. Gulick has said in his paper with reference to the Camp Fire Girls is applicable to the Boy Scout movement, and is fairly applicable to other organizations working for boys and girls in this country, indeed the world over. We are in this day directing our thought and energy more than ever before to the opportunity of having some of our advanced ideas, if you please, given consideration and expression by an attempt to reach and influence the boy and girl in a practical fashion. All of this is very wholesome and very encouraging for the future. I wonder, though, how many of us, each concerned with his or her daily program of life, his own particular line of thought and hobby, actually realize the opportunity that is before us as specialists in a coöperative effort to utilize the agencies that are at work with boys and girls in giving expression to well-thought-out lines of improvement.

The Boy Scout movement has endeavored to express a most hearty desire to coöperate with all organizations which have in their program something which is usable in the work with boys, and we are today, in a more or less practical fashion, coöoperating in a very definite form with a great many of the agencies which have undertaken the responsibility of working with boys along special channels.

The most conspicuous effort of the Boy Scout movement is its coöperation, perhaps, with the American Red Cross Society. Every Boy Scout must have elementary knowledge of the prin-

ciples of first aid—must not only have the knowledge, but must demonstrate an ability to do certain things which are not only useful to him as an individual in taking care of himself, but useful to him in his home and useful to the community, and useful to the nation. We are also coöperating with organizations which have been organized for the “safety first” idea, and I might go on and enumerate a number of national movements which have special ideas before them as an objective, with which the Boy Scout movement is coöperating.

These organizations, as I said before, constitute a big medium for all engaged in this special line of work here, through which to present in the language of the boy and the girl ideals which will advance the cause which is close to our hearts.

The Boy Scout movement is perhaps as fairly understood as any of the movements for boys and girls in this country. Dr. Gulick has told you how essential character development is; but, as well understood as the Boy Scout movement is, we have much difficulty in getting people to believe that we really are interested, fundamentally, in that object more than in any other.

It may interest you to know briefly just how the Boy Scout movement came into being, in order to demonstrate just what I have said. The idea is not traceable to any one man or any special group of men. It is a combination of ideas which have been brought together from various sources, perhaps it might be fairly said by the genius of one man.

Baden-Powell calls our attention to the fact that as society is at present developing, the home influence is unfortunately constantly lessening, so that its grasp upon the boy and the girl is not as strong as it was in the past, making the development of character largely a matter of chance—surely it is largely a matter of environment. Since the home is losing its influence and the public schools cannot concern themselves definitely with the development of character, it is left largely to chance or accident with the average boy and girl. Of course, there are exceptions—but in our large cities and in our unhappy rural communities it is largely a matter of chance as to which group of girls or boys our girl or our boy associates with, and it is in this leisure time or chance association that the most effective things happen which affect the development of character. Baden-Powell realized these conditions very keenly and set himself to the

task of working out a program which would be so attractive to the boy that, in those times when he was not under the restraint of the schools or the home or other wholesome agency, when he would be on the street or in the field or on the village corner, or in the country store—that the boy would be glad to have before him an objective which had to do with the development of character, without the boy's realization of that phase, in a way which would to a large degree supply that influence which is lacking in our established organizations.

Conservation of our national resources is universally approved, but of what value would material resources be unless we conserve the moral, intellectual and physical future of the coming generation?

Prevention is recognized as better and less expensive than cure. The Boy Scout movement takes the boy at that time of life when he is beset with the new and bewildering experiences of adolescence and diverts his thoughts therefrom to wholesome and worth-while activities. In this manner our character-building movement has done much in numerous cities to diminish the problem of juvenile delinquency.

So we have this big Boy Scout movement in which every boy is committed on his honor to do his best, to do his duty to God and country, to obey the Scout laws, to help other people at all times and to keep himself physically strong, mentally awake and morally straight; in which every boy takes as a part of his oath, as a part of the law, an obligation that he will keep himself clean, clean in mind, clean in thought, and clean in action and word, and that he will travel only with a clean crowd. We believe that by our system of association, not school-room methods, but our system of association of boys with men of strong character, who as volunteers are directing the leisure opportunities of boys, the Boy Scout movement is offering a definite opportunity for great advancement along the lines of the program of those of you who are interested in social hygiene.

SOCIAL HYGIENE ACTIVITIES IN 1914

EDWARD L. KEYES, JR., M.D.

President, The Society of Sanitary and Moral Prophylaxis

The mere enumeration of social hygiene activities in the United States at the present day is more than any speaker could attempt or any audience digest. Within the past decade this movement has spread from the isolated prophecies of Dr. Morrow and a few others, concerning the dangers of venereal disease, to become a truly national campaign. At its head stands the American Social Hygiene Association, coöperating with innumerable organizations directly and indirectly interested in the hygiene of sex; the magnitude of its task attested by its active headquarters in New York, Chicago and San Francisco; its efficiency by this present gathering.

Next in importance are the local societies, the most active ones situated in Baltimore, Boston, Chicago, Hartford, Los Angeles, Milwaukee, New York, St. Louis, San Francisco and Seattle. In coöperation with these, social organizations, churches, schools and colleges, medical societies, health boards—even the legislatures—have joined in the work.

Amid this wealth of material we can do no more than comment upon a few of the more salient features. We may not dwell upon the work of our own New York Society.

The Oregon Social Hygiene Society has been especially active. They have eliminated the segregated district as well as the advertising quack. They have an active abatement law. They publish a model bulletin, issue admirable pamphlets, have conducted throughout the state a town-to-town lecture and exhibit campaign, have already obtained a subsidy from the legislature, and hope to place sex education under the control of the State Board of Health.

The Boston Society with the aid of the Boston Dispensary is conducting a very interesting hospital extension experiment in following maternity and venereal cases to their homes so as to give medical advice when it is most needed.

To speak in detail of the other local societies were but to repeat the detail of pamphlets distributed, lectures given and vice vigorously attacked in various ways.

LECTURE WORK

The spreading of information through lectures is one of the most important functions of sex hygiene societies, and this year has seen more intelligent coördination in this work than ever before. It is recognized that sex education should begin with the opportune sympathetic answering of natural questions. This must be done by the parent, and the parent can best be reached by lectures to mothers' meetings in the public schools.

It is further recognized that though the average school teacher cannot be fitted to conduct a course in sex hygiene, she should be fitted to understand the subject so as to deal sympathetically and intelligently with individual cases coming under her observation. Hence the effort of the American Social Hygiene Association, the Young Women's Christian Association and other organizations to introduce a course on sex hygiene into all normal schools.

Carrying this principle one step further, it is recognized that more profit may be expected from lectures given to social settlement workers than from lectures given to social settlement children; and finally experience has amply shown that the single lecture does little more than excite interest, curiosity or fear.

The subject cannot be properly handled except by courses of lectures.

MEDICAL WORK

The following states make venereal diseases reportable to the State Health Office:

- Iowa
- Indiana
- Louisiana
- Wisconsin
- Vermont
- Kansas
- California
- Massachusetts (partially)

The following cities include venereal diseases among those which must be reported by physicians, hospitals, clinics, etc.:

Chicago (partially)

Rochester, N. Y.

New York City

Cleveland

Salt Lake City

San Diego

Los Angeles

The following State Boards of Health are equipped for making certain tests:

Florida (gonorrhea only)

Michigan (gonorrhea only)

Kansas (gonorrhea only)

North Carolina (gonorrhea only)

Washington (gonorrhea and syphilis)

Connecticut (gonorrhea and syphilis)

Vermont (gonorrhea and syphilis) (State cases only)

The following City Health Departments have equipment for making certain tests, as follows:

Chicago (gonorrhea and syphilis)

Newark (gonorrhea and syphilis)

Rochester, N. Y. (gonorrhea and syphilis)

Providence (gonorrhea and syphilis)

Lancaster, Pa. (gonorrhea and syphilis)

Philadelphia (gonorrhea and syphilis)

New York City (gonorrhea and syphilis)

Seattle (gonorrhea and syphilis)

Louisville, Ky. (gonorrhea and syphilis) (charity cases only)

Cincinnati (gonorrhea only)

The above state and city health officers have been active in encouraging physicians and institutions in the use of the laboratory facilities to a greater or less degree.

The following State Health Departments have issued pamphlets, cards, folders, or other publicity matter in regard to venereal disease:

Idaho

Indiana

Texas

Wisconsin
Connecticut
Rhode Island

The following City Health Departments have issued pamphlets, cards, folders, or other publicity matter in regard to venereal diseases:

Newark
Seattle
North Yakima, Wash.
St. Louis
New York City

The following states and cities have made special provision in hospitals or wards for the treatment of venereal disease:

State of Massachusetts
City of Newark, N. J.
City of Rochester, N. Y.
City of Detroit, Mich.
City of St. Louis, Mo.
City of Cincinnati, O.
City of Philadelphia, Pa.
City of New York

The following states have laws making venereal disease a bar to marriage:

Indiana
Michigan
Washington
Wisconsin
North Dakota
Utah
Oregon

The following states require a medical certificate before a marriage license may be issued:

Wisconsin
North Dakota
Oregon

In the State of Iowa the following provision is made:

"Any person afflicted with either of these diseases, who shall knowingly transmit or assume the risk of transmitting the same by intercourse to another person shall

be guilty of a misdemeanor, and upon conviction thereof be fined in the sum of not to exceed five hundred dollars (\$500) or imprisoned in the county jail not to exceed one year, or both such fine and imprisonment. And in addition thereto, shall be liable to the party injured in damages to be recovered in any court of competent jurisdiction."

There still is a very definite need for a better understanding of syphilis and gonorrhea by the layman. Many people today have a very exaggerated idea as to ease of infection and especially as to symptoms of syphilis. Gonorrhea, which used to be likened to a cold in the head, is now-a-days likened to leprosy and cancer; while the innocent victim of acne, shingles or poison ivy is shunned as an infectious syphilitic. And whereas actually only from five to eight per cent. of syphilitics develop grave lesions of the nervous system, every luetic now-a-days looks upon himself as doomed to locomotor ataxia.

Some effort has been made to introduce a course in social hygiene into our medical schools, our nurses' training schools, and into the Normal Schools for Teachers. No better method could be devised for combatting these false views that have resulted from popular alarm.

SOCIAL ORGANIZATIONS

The women's clubs have given social hygiene and sex education some consideration, and the General Federation, as well as the Y.W.C.A., has a committee for the consideration of social hygiene in normal school curricula and also for sex education of parents through the clubs. Miss Julia Lathrop, Children's Bureau, Department of Labor, Washington, has been appointed to consider the work and prepare a suitable bibliography during the coming year. In looking through the program for the year of some thirty-five women's clubs, I did not find one that is not preparing to take up the subject of sex education during the coming year. There is also a marked change in their methods. A year ago one lecture was given in the majority of clubs; in some few a course, invariably covering the biological approach. This year committees are being formed to study the situation; look up literature and report later in the year as to the best methods.

In some few clubs the courses take up the problem from the social hygiene rather than the sex hygiene point of view, and embrace rather broadly the different phases of sex education.

Prof. Bigelow's sub-division of sex education is being very generally accepted:

Sex Hygiene for personal and social sex health.

Sex Ethics and Sociology for sex conduct.

Sex Psychology for health and conduct.

Biology, including Physiology, for mental attitude and the essential facts of reproduction.

Eugenics for sex conduct and race improvement.

The Women's Suffrage Organizations are also taking the matter up, but their interest lies mainly in the possible improvement and enforcement of laws relating to prostitution.

During the past year the Council of Jewish Women has increased the number of its sections actively interested in our work from 7 to 33. Most of these sections have had lectures on sex hygiene by physicians, and some have started study circles, co-operating with other organizations—Women's Clubs, School Improvement Associations or School Extension Courses.

Valuable work in this latter connection has been done in the Public School Extension Course of Birmingham, Ala., where a series of lectures to mothers have been arranged and delivered by the most prominent physicians of the city, through the co-operation of the Board of Education with the Council of Jewish Women.

In the School of Philanthropy this year social hygiene is definitely taken up in three departments: By Dr. Devine in his course on Social Movements; by Dr. Miller in his course on Diseases which have a Social Relation and in the course which deals with housing conditions. This last deals more especially with the low moral standards brought about by congested living in our tenements.

Very definite welfare work has been done this past year by a number of industrial organizations throughout the country. This work is being developed along three lines:

First, Work among Women.—The National Cloak & Suit Co. have two lecturers, one for the men (Dr. Wile) and one for

the women (Miss Smith). Miss Smith has used the biological approach and her appeal has been toward prospective motherhood. She has gotten very close to the girls, and the company feel that the work has been of such value that she is to have regular office hours there this year, and the girls are to be allowed to come to her and discuss personal problems. Another organization here has worked with girls rather more on a social and economic basis. Biology has not been touched upon, as the lecturer felt that the majority of the girls already knew too much about reproduction. The appeal has been along the lines of increased efficiency in work; the need of helping the boy to sex control and to developing a feeling of respect for one's own body. These lectures have also been satisfactory, but how much has been due in both instances to personality and how much to subject-matter it is difficult to tell.

Second, Lectures to Men.—A number of organizations are having talks to the men during the noon hour. This plan is carried out generally throughout the country, and has been found very satisfactory. The lecturers find there is a certain informality about talks at this hour which enables them to get more quickly in touch with the men. The men whom I know who have been doing this work have made their appeal on the ground of efficiency and chivalry, as well as personal health.

The third method being tried is the indirect approach through physical culture work and personal hygiene.

The Play Ground and Recreation Association of America, a national organization which acts as a clearing house for information regarding recreation organizations throughout the country, reports that nothing directly along the sex education line has been attempted.

The National Vacation Committee of the Women's Department of the National Civic Federation confines its effort in this direction to investigation of nearby summer boarding houses from the standpoint of morality so as to provide cleaner environment for working girls during their vacations.

Although little effort has been made by recreation organizations to improve sexual health by direct attack, their indirect influence is immense.

This is notably true of the Boy Scouts and Camp Fire Girls:

RELIGIOUS ORGANIZATIONS

Probably the greatest increase of interest during the past year has been in the work done by religious organizations. There is not a denomination that has not at its yearly meeting taken up this subject either in discussing what the church can do in sex education, or else the church's attitude toward a health certificate for marriage. Such organizations as the Congregational Church Convention of Barnstable County, Mass., this year had one special session devoted to social hygiene. Four papers were read:

- (1) As It Appears to the Minister;
- (2) As It Appears to the Physician;
- (3) As It Appears to the Teacher;
- (4) As It Appears to the Lawyer.

This conference is but typical of those held throughout the country. Practically all the Social Service Commissions in the Episcopal Church have taken up the matter for discussion. Several have adopted the plan of having traveling libraries to be sent from clergyman to clergyman, that they might read the best books on the subject, the Commission also furnishing one or two trained lecturers to talk personally with the rector, and when necessary with fathers and mothers. The National Sunday-School Association has had a series of articles in the Sunday-School Times suggesting methods. The Methodist Association have inserted two lessons in their senior Sunday-school text books. The Massachusetts Sunday-School Association has a bibliography for sex education for use in the Sunday-schools. Sunday-schools in Cleveland and Roxbury have a shelf with sex education books for the use of parents.

The subject has been taken up in practically all mothers' meetings in churches of every denomination. Little progress has been made because so few people are able to talk intelligently to mothers on this subject. They all need certain practical pamphlets and a practical bibliography.

Finally, the Y.M.C.A. is continuing and broadening its excellent lecture and physical instruction work, and the Y.W.C.A. has begun work on similar lines.

EDUCATIONAL ORGANIZATIONS

There are but few school boards who have not during the past year been called upon to consider the introduction of sex education into the public schools. In a large part of the country sex education, as we understand it, has not been considered so much as sex hygiene. Putting this as a separate topic, thereby calling definite attention to sex in schools, has been deprecated by a large number of people, and was apparently a failure in Chicago, where it was tried last year. In certain other schools (for instance two of our high schools in New York City) the superintendents handle the subject themselves, giving informal talks to the pupils as occasion arises. A number of teachers are doing this throughout the country, but the majority of those who recognize the need feel ill prepared to cope with the subject. The National Education Association took the matter up at its recent meeting and passed certain resolutions, copy of which appears in the Bulletin for July of The American Social Hygiene Association.

A number of colleges have had courses in social hygiene, viz., two at Columbia, one at Reed College, one at New York University, one at the Michigan State Normal School, Ypsilanti. In Boston, the Eugenics School has included sex education. Mrs. Mitchell's article in the June 20 issue of *The Survey* gives a most acceptable idea of what the schools can do. All organizations feel the need of a standard course for teachers and for those working as leaders with young people. There are, of course, great difficulties in working out such a course, as environment has so much to do with the child's attitude toward sex matters.

VICE

The attitude of the community in regard to the vice problem is far from fixed. The segregation theory is dying hard, but at least it is dying. Injunction and abatement laws are on trial in various states and we ardently hope that such a law may be enforced in San Francisco during the Panama Exposition. Vice investigations have been conducted by The American Social Hygiene Association for the State of Massachusetts, the city of Lancaster, Pa., and for 18 other towns and cities, the names of which cannot be given as reports have not been published. The

following tribute to the value of this work from the editor of the Lancaster Journal merits quotation:

"This victory marks an epoch in the fight for the moral welfare of the coming generations—. True, vice in the city has not been entirely eradicated, but Lancaster is free forever of the nasty red light and all that it implies if the work is carried to its logical conclusions. Dependency wins; it always does."

The red light district has been attacked, and at least temporarily eliminated from Atlanta, Chicago, Denver, Detroit, Kansas City, Los Angeles, Omaha, Rochester, St. Louis, Washington and other cities.

It is to be hoped that the efforts made this year by the Social Hygiene Association in coöperation with other national organizations to assure the moral cleanliness of the city of San Francisco during the Panama Exposition will meet with the fullest success. No greater triumph than this could reward our campaign and justify our existence.

SUMMARY

But the elimination of disease and prostitution can not be attained solely by the enforced registration of venereal diseases, the raiding of disorderly houses, and the enactment of laws against procuration and solicitation. Such police and legislative activity achieves temporary or local ends. But reform of this sort rapidly burns itself out and the police remain singularly human in their weaknesses. The real strength of the social hygiene movement of today lies in the coöperative activities of the great religious, social and educational organizations. They are striking the evil at its source; not by driving the prostitute into the street and then out of it again, but by preventing our young girls from becoming prostitutes, and our young men from preying upon them. This they hope to achieve by informing the mind so as to banish prurient curiosity, by diverting the imagination to emotions joyous and clean, by exercising the body in playgrounds and dance halls that are safe, and above all by inspiring the soul with the highest religious and family and civic ideals. To turn lust into love, "into the enthralling love of mate for equal mate, into civic love for freedom, home and state, into the eternal love of God and of all things create"—such is our aspiration.

MEDICINE AND THE SOCIAL HYGIENE MOVEMENT

ARCHIBALD MCNEIL, M.D.

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Health*

The social hygiene movement gains its impetus from several sources:

- (1) The refinement and strengthening of the moral sense of members of society.
- (2) The awakening of communities to the necessity of instruction, that has followed a recognition of the destructive and frequently tragic effects of sex diseases. To this awakening the clearly drawn and vivid pictures of the clinician has contributed. He has described the effects of gonorrhea with its long list of complications and sequelae,—the infection of joints, its crippling effects on women who are frequently condemned to the life of invalids, and also syphilis and its near and remote effects, the deformities it produces, the cases of locomotor ataxia, general paresis, its effect on offspring, the circulatory diseases it causes, etc., etc.

First, the moral standards and fineness of individuals is the achievement of years of laborious schooling in discipline and repression, first of the lowest vegetative appetites, and then of the elementary passions and impulses. And so we see living side by side in any community, the savage, brutish individuals, and all gradations of these up to the most splendidly and finely endowed individuals. The problem of building character and culture is not in the domain of medicine.

The second, the educational impulse in the social hygiene movement, involves many complex features, and is a field to which medicine can and must increasingly contribute. Here too, the physician has decided limitations. Whether mothers misinformed, and this perhaps by their husbands, shall continue to whisper

into the ears of their daughters that falsehood, that the men who seek their daughters' hands in marriage have by some physiological compulsion foreign to the female sex, been driven to indulge their lustful appetites with the necessary exposure to disease and whether boys and girls shall be instructed at a very early age in matters of sex hygiene—these are problems for the educator and moral and ethical teachers.

Parenthetically it may here be observed, that education in these particulars is in itself insufficient to promote clean and chaste living, else sex disease would, acquired in the usual manner, be a rare occurrence among medical students and nurses. But these questions are for others to enlarge upon.

The true and proper function of medicine is to augment the work of teachers and parents; to impart clearly and sanely a knowledge of the facts of normal physiology and to warn without extravagance of language against misconceptions, unclean or harmful practices and perversions. Further they should spread a knowledge of preventive measures against sex diseases and help establish measures for the early diagnosis and most effective treatment of these diseases. How much of this has been done by the New York Department of Health is my theme.

The attitude of the great majority of the medical profession towards the problem of controlling venereal diseases is passive in the extreme, their efforts being principally directed towards the treatment and cure of infected persons. Physicians as a class have made no effort to educate and enlighten the masses regarding either the serious consequences to the individual or the menace of venereal diseases to future generations. On the contrary they have rather opposed than aided any efforts towards this end.

On February 20, 1912, however, the Board of Health of the City of New York, feeling that the time had arrived for extending its activities into the field of venereal diseases, adopted the following series of resolutions:

Whereas, The venereal diseases are infectious, communicable and preventable, and constitute a serious menace to the public health, thus properly coming under the charge of the public health authorities, and

Whereas, It is well established that no administrative control of such diseases is possible without a system of notification and

registration, associated with provision for the municipal care of patients unable or unwilling to place themselves under proper medical care and to take the precautions necessary to prevent the infection of others, be it therefore

Resolved, First: That on and after May 1, 1912, the superintendents or other officers in charge of all public institutions such as hospitals, dispensaries, clinics, homes, asylums, charitable and correctional institutions, including all institutions which are supported in whole or in part by voluntary contributions, be required to report promptly the name, sex, age, nationality, race, marital state and address of every patient under observation suffering from syphilis in every stage, chancroid, or gonorrhreal infection of every kind (including gonorrhreal arthritis), stating the name, character, stage and duration of the infection, the date and source of contraction of the infection, if obtainable, and

Second: That all physicians be requested to furnish similar information concerning private patients under their care, excepting that the name and address of the patient need not be reported.

Third: That all information and all reports, in connection with persons suffering from these diseases, shall be regarded as absolutely confidential, and shall not be accessible by the public nor shall such records be deemed public records.

Fourth: That the Department of Health shall provide facilities for the free bacteriological examination of discharges for the diagnosis of gonorrhreal infections, and also shall provide, without charge, vaccines for the treatment of such infections, and

Fifth: That the Department of Health shall undertake to make, without charge, the Wassermann and Noguchi tests for the diagnosis of syphilis and examine specimens for spirochetes.

Sixth: That these diagnostic and therapeutic facilities be extended only when the data required for the registration of the case be furnished by the physician treating the patient, and

Seventh: That the Department provide and distribute circulars of information in relation to these diseases.

When these resolutions went into effect on May 1, 1912, the Department established diagnostic clinics for venereal diseases, where physicians can refer patients for collection of specimens for the various laboratory tests for venereal disease.

"Patients are only examined at these clinics on the presentation of a written request for an examination from a physician, clinic or hospital. All reports of examinations are sent by mail (never by telephone) to the physician or institution referring the case, and under no circumstances are the results of examinations ever reported to patients."

On the same date a Serological Laboratory was established for the free examination of blood specimens for the

"Wassermann reaction for syphilis and the complement fixation test for gonorrhea. Fresh preparations from active lesions in cases of suspected syphilis are examined for the treponema pallidum and urethral and other discharges for the gonococcus.

Outfits with full directions for obtaining specimens can be obtained free at any of the Department Supply Stations, a list of which will be mailed on application."

The attendance at the diagnostic clinics has been steadily increasing.

During the first few months the average weekly attendance at these clinics was from ten to twenty, while at the present time, the weekly average attendance is

Manhattan	Day, 46	Night, 15
Brooklyn	Day, 16	Night, 7
	62 x 6	22 weekly
or 372 weekly		

The number of specimens received at the Serological Laboratory has increased from 15 to 20 a week in 1912 to 1000 at the present time.

The reporting of cases of venereal diseases to the Department has, considering the opposition of a large part of the medical profession, made remarkable progress.

During the last nine months of 1912, a total of 5,661 cases of venereal disease were reported by physicians and institutions, while during the corresponding months of 1913, a total of 12,376 cases were reported.

While from January 1st to October 1st, 1914, a total of 22,703 cases were reported.

On August 1st, 1913, the position of medical advisor was created, The Rockefeller Bureau of Social Hygiene supplying the necessary funds to maintain this position.

The duties of the medical advisor are to see all persons that

apply to the Department for advice regarding venereal disease and sex matters. Many of the patients that consult the medical advisor, come in response to either the following advertisement* inserted daily by the Department in the *New York Telegram*, or from signs placed by the Department in public lavatories, offering free and confidential advice regarding venereal disease.

Never under any circumstances does the medical advisor treat cases of venereal disease, his activities being confined to making diagnosis, giving advice and referring patients for treatment to either private physicians or clinics according to the means of the patient and the requirements of the patient.

The attendance at the Medical Advisor's Clinic from January 1st to October 1st has been 930, and under the able management of Dr. B. S. Barringer, the work of this Clinic is rapidly increasing both in volume and importance.

Undoubtedly the ultimate solution of the social hygiene problem can only be accomplished through a wide-spread and persistent educational campaign, and it would seem that the determination of the Department of Health to place venereal diseases on the same plane with other infectious diseases, must give a strong impetus to the educational movement that is becoming general throughout the United States.

*Free advice regarding venereal diseases can be obtained at the Department of Health, 149 Centre St., Room 802, on Mondays, Wednesdays and Fridays from 2 to 4 P.M., and on Tuesdays, Thursdays and Saturdays from 9 to 11 A.M. All consultations strictly confidential.

EDUCATION AND THE SOCIAL HYGIENE MOVEMENT

G. STANLEY HALL, PH. D.

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My topic on the program suggests that my twenty minutes will be given to a discussion of how to teach sex, just what of its many phases to stress, by whom, to whom, at what age to begin, how plainly to talk, especially of disease, etc. On all these topics, despite a very slowly growing consensus, there is still the greatest diversity of opinion, and we have seen in recent years considerable vacillation of public opinion. Some psychologists and pedagogues and our Catholic brethren would teach almost nothing of it. Of pressing importance as all these problems are, I shall have nothing to say of any of them tonight but shall speak only of how to safeguard the rising generation against sex dangers without any allusion to sex, for here I think we have neglected a fundamental condition of prime importance.

The thesis is that whenever and however we excite genuine interest in any topic whatever, we set a back-fire to reduce sex stress and tension, and refine, sublimate, and spiritualize its crass energy, and that the degree in which we succeed in doing this is the best criterion of the value of all educational influences, secular or religious, during the critical decade between the dawn of puberty and full nubility, and that conversely, just in proportion as the school becomes dry and mechanical, and religious and æsthetic influences languish, sex dangers increase, so that a lifeless, formal, dead religion and a school devitalized and isolated from life, at the doors of which, when children enter, they leave their souls behind, constitute the most favorable condition for morbid over-activity of sexuality.

The adolescent decade, which has itself been a slow development, is the teacher's opportunity, for here education began among primitives and spread up and down the age scale from the kindergarten to the university with the progress of civilization. Youth hungers and thirsts for life more and fuller. Almost nothing is of value that does not touch its feelings and emotions. Youth must glow, tingle, crepitate, have excitement, and if this

is not provided on a high it will be found on a low plane. The new light shed on sex, too, by psychoanalysis, shows how its derivatives and psychogenetic equivalents pervade every sphere of life, even those in which it was not suspected. Without the reinforcements of the sex nature in its large new meaning nearly all the forces of higher culture would languish. The problem of adolescence is how to short-circuit, transmute it, and turn it on to develop the higher powers of man. Now nature gives us our life capital and the problem is to invest it for our support through life. It is a problem like storing freshet water wrung from the clouds in the spring for irrigation to fertilize, through the summer and the harvest season, land otherwise dry and dead. The hundreds of biographies of great men that Yoder, Lancaster, Swift, and others have studied show that most of them at this stage were caught up by some consuming zest, that they saw, felt, intuited with amazing insight the deepest things of life, acquired their orientation and *Einstellung* and that their subsequent life consisted in working out into clearness and for others the dim realization of this Wordsworthian period. Indeed, Julius Baumann has sought to show in detail that the life of Jesus from His advent in the temple was an enthusiastic and almost ecstatic absorption in what has variously been called the enthusiasm of humanity, the category of the ideal, the vision splendid, the great impulsion to love and serve God and man, that was so strong that in Him love took up the harp of life and smote the cord of sex which passed in music out of sight.

To Plato youth meant mild mental inebriation. The boy in the unique quadrennium from eight to twelve or more is most realistic. He is normally very active and always hard up against the world of things and other persons with little discrimination between them. But with the teens come not merely acquaintanceship but an inner circle of friends and sometimes spells of inclination to solitude, and he begins to unfold an inner world of ideas, feelings, wishes, insights of his own, which those who would influence him must appeal to; for as there is a new resistance to the suggestion of most adults, there is also a new docility and suggestibility toward those who can reach his inner life and who recognize that the stage of mere drill is now passing. Adolescence is the infancy and childhood of manhood and womanhood, the period in which the qualities that make maturity are

born and sprouted. Youth is capable of intense admiration and true fellowship such as the lad can never know. Shoots of new instincts and interests are putting forth their tender leaves. All the problems of the meaning, the worth, and work of life are dawning upon his horizon. The middle teens find these more or less defined, although by no means always consciously. The average normal girl in the later teens and the boy a few years later are both more keen, alertful, insightful, are growing faster in all their fundamental psychic powers than they will ever do later in life. Just these critical years are uniquely tense with personal, social, economic hopes and fears. These phrases are vague, but the burgeoning of the higher life now beginning are also nebulous and elemental.

Now how does sex error show itself? First of all in lessened developmental momentum in just this field. Many physical symptoms have been enumerated in medical literature but all these are unreliable and often misleading. But abated self-confidence and respect of the desire to be, do, zest, curiosity, right ambition on the one hand, and the development of a *nil admirari* sense, of insufficiency to cope with the problem of life, is the surest if not the first sign and probably the greatest danger of errors in personal sex hygiene, although this rule is by no means without exception. We can often detect faint and flitting suggestions of sere and yellow age like a stray note of autumn in the flood of springtime. Is effort really worth while? There is a thin cloud of anxiety, which is the nebula out of which all fears, phobias, and obsessions are made, a sense of inadequacy or a dread of inferiority, so often and so well diagnosed by psychoanalysis, of border-line states which in psychopathic constitutions may darken into melancholia and even prompt juvenile suicide. A sex cause underlies at least half of these pathetic cases where young people, who should have the pleroma of life, throw down its brimming cup from their lips, cases many of which have been carefully analyzed of late. We call youth golden because all possibilities are open to it, but we might call it leaden if all these buds of promise wilt.

Now a genetic psychologist might be misunderstood if he said boldly that every youth and maiden in the teens ought to express sex calentures, but always in the higher psychic spiritual region into which they are so easily transmuted at this age, and

that the ideal should be to sublimate all physical experiences of this particular nature into their higher culture equivalents. The first stage of sublimation is, as all people who have any sagacity concerning youth know, on a high plane of physical culture, hygiene, athletics, and absorbing work. The boy or girl during these years, when the muscles respond by growth so exquisitely to every form of healthy exercise which makes this their nascent period, should use them up to the limit of wholesome fatigue, and this especially if in the open air, and if he treats his stomach and bowels decently is probably on the whole the very best safeguard against lustful temptation. A little narcissism or a pleasing sense of one's physical perfection is not dangerous now unless there is hereditary predisposition to sex perversion. Most boys and girls can during the teens greatly enhance their physical attractiveness and get the most stimulating sense of being able to do things, and by arousing and training ideals in this direction the teacher can do very much. To appreciate and set a high valuation upon the body, to have a physical conscience, to be conscious of one's good points and to seek to add to them—this now makes directly for virtue. Everything we learn to do with the body, the purpose of keeping at the top of one's condition, helps to self-control. Tension repressed gives human nature much of all that is best in it and is basal for everything, so that we must make no degree of concession whatever from the ideals of chastity for boys at this stage any more than we do for girls. Apart from the social stigma, there is now some reason to think that lapses from chastity for boys at this age are physiologically and biologically worse in their effect on the last, highest, and always most precarious stages of the psychophysical development of the individual. Hence we must never let down our ideals of purity, innocence, modesty, which unfortunately we have to call virginal for male youth. This we are now well on the way to understand.

But we do not realize the need or the power of more purely psychic sublimation or how every real interest in any culture topic whatever has moral and prophylactic power. The teacher of arithmetic, geography, history, drawing, music, literature, nature study, as well as the manual arts, if she or he can arouse intellectual zest even for the sake of better marks in the school, is doing a work of Aristotelian katharsis for sex, diverting

some of its energy for better things. Nothing is so convertible or polymorphic. The lives of youths who have later become great which have lately been studied show that in the great majority of cases their lives have been marked by a series of fevers, commonly one after another, each for a time dominating all they did with will, understanding, and success. In one typical case a passion for hunting and trapping which led the boy to spend all his spare time roaming the hills and woods, to read and suck up from the environment all knowledge of petty game in his region, culminated about twelve. At fourteen music became a craze and he studied, practised in and out of season, until the family revolted at the noise. At sixteen he became very pietistic, read the Bible, prayed, and planned to be a clergyman. At eighteen oratory absorbed his soul and he declaimed, spouted, knew by heart half a dozen collections of the world's eloquence. At twenty he wrote, both novels and poetry, and at twenty-four settled down to philosophy as his final muse. These were in a sense so many sex therapies that nature offered. And this one case must serve here to illustrate the theory that youth means mild intoxication of soul, which is moving about in a world unrealized, trying to orient itself with a series of strong mental tropisms, always or often in a state of psychic second breath and exaltation or faint ecstasy, prone to give itself up to something with abandon. It wants to let itself go, be superlative, must have excitement, and will get it on a low if it is not provided on a high plane. Some youth feel their excelsior call early and never swerve, while in our complex life there are more often a series of these calentures, but one is accepted as a call to the work of life. But in these latter cases we often find a dominant genetic correlation in the series and the range of vacillation narrows with years. The point is that a goal is erected and is striven toward with might and main. Such experiences are surrogates or vicariates for or alternates of sex during the probationary period between its beginning and before it is ripe for its function of propagation. I believe that there is growing reason to think that, despite Weismann, not only are acquired qualities inherited but that those that crop out in these youthful fervors are the most inheritable of all traits, mental or moral, so that their deploying now is the blossoming of the flower which has its own function of seeding later. It is these qualities that

have made youth so attractive to normal adulthood from the days of Platonic love of boys to the modern student of adolescence, and those who love to work for boys generally. These nascencies of the human soul are among the most attractive things in this world and are what inspire those who are intent on serving youth. They are far more patent in boys but so latent in girls that what takes place in the soul of the *Backfisch* or *tendron* is perhaps the most unknown thing in the domain of all psychology, for she does not understand herself and nobody has ever yet penetrated far into her soul, so that we know very little of what to do for her during the very first pubescent years. Our point here and now is that such calentures are also vents for the more sanguine manifestations of sex.

Religion has always been thought a regulative of sex and some are now saying that the value of every religion from the lowest up is measured by its effectiveness in normalizing this function. If love is the strongest passion in the soul it should be fixed on the object deemed to be of supreme value and most worthy of love, reverence, and sacrifice, whether it be a totem, personal God, or our fellow man. From our prophylactic point of view, then, the chief need of youth is religion, define it as you will, for any is better than none, and the need of all our work would be far less if religion had not lapsed to a subordinate place in the life of the average youth. If you say religion belongs only to a past age of the world, I reply, in youth all normally pass through this stage by way of recapitulation, as so many forms of arrest and inversion are regressive to it. Religions are good or bad, true or false for the most part according to their pragmatic value for youth.

Indoor and sedentary life is very hard and unnatural for young people, whose very nature is activity during this transition period. The chief need of the soul, then, is incentive to psychic activity, to bring and keep it in the state of slightly per fervid activity that belongs to it. If the school is uninteresting, monotonous, its methods mechanical, its atmosphere dull and lifeless, then its influence can be probably on the whole more pernicious than any other. Therefore at the very dawn of this age there should be a distinct change in subject-matter, methods,

perhaps in the school, possibly in the sex of the teacher, and if sex segregation is desirable, this is the time when it should begin. But these are details. The great fact is that our youth are not inspired and without inspiration there is no genuine youth, and inspiration is the great regulator of sexuality during its developmental stages.

LEGAL AND ADMINISTRATIVE PHASES OF THE SOCIAL HYGIENE PROBLEM

ABRAHAM FLEXNER

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I have been requested to speak briefly on the subject of the legal and administrative phases of the social hygiene problem. I must explain at the outset that my knowledge is limited to European conditions. The considerations that I shall submit to you are based on an examination of conditions existing in large European cities today and have reference to them only. I do not undertake to say how far our American situation resembles the European situation with which I am more or less familiar and I cannot therefore even discuss the question as to whether the apparent lessons of European experience are directly applicable to our own needs and purposes.

The literature on the subject of prostitution in Europe is enormous in variety and extent; but from a scientific point of view it is very largely of inferior quality. The subject possesses obvious attractions, but not many really first rate minds have dealt with it. In consequence the literature is, as a whole, uncritical and unreliable. It is, in the first place, very largely permeated by unwarranted assumptions. For example, it is obvious that any practical measures advanced for dealing with prostitution, be these measures of an educational or police character, must take account of fundamental biological and other factors. About these fundamental factors our knowledge appears to be extremely limited. Nevertheless writers and publicists venture to base their advice and conclusions on what they glibly term "human nature," just as though "human nature" were a definitely understood thing, about the composition and significance of which there can be no doubt whatsoever. As far as I know, no one of those who defend their propositions by an appeal to what they call "human nature" has ever undertaken to express in words what he understands the term "human nature" to mean. I give this as one illustration of the sort of vagueness which

discredits so much of what is said, written and proposed in reference to dealing with prostitution.

My own views, if views they may be called, are necessarily tainted by the defect which I have just pointed out. I beg you to understand therefore that I am speaking in the most tentative spirit, with keen and constant realization of the lack of knowledge in general and of my own peculiar disqualification in particular.

Let me now briefly put before you the substance of what I can say on the subject which has been assigned to me. First, from what standpoint does the law undertake to deal with what we understand as immorality—that is, with offences against commonly accepted notions of the sort of relations that ought to prevail between the sexes? Society possesses an elaborate apparatus in the shape of laws, courts, public opinion, etc., for the purpose of compelling, directly and indirectly, certain types of behavior. Certain forms of behavior can be obtained by the menace of social disapproval: others, touching more vital concerns, such as the security of property and life, need to be safeguarded by heavy penalties—fines, imprisonment or even death. Whenever, in a word, whether consciously or unconsciously, societies decide what they wish people to do or not to do, they also devise some way of compelling compliance with the social will; and this way runs from a taboo to hanging or electrocution. The particular procedure adopted depends on the importance attached to the point at issue, on the state of public opinion in respect to it and other similar considerations. Among the types of behavior with which society concerns itself must of course be included the relations between the sexes. Various types of sex relationship, widely differing in their ethical and social outcome, have existed in different ages and among different races, and are even now urged or defended. It is hardly necessary for me to state the particular form of sex relation which European and American opinion now, on the whole, approves and desires to secure. How is this approved and desired type of sexual relationship to be secured? Is it like our manners at table to be left to the pressure of social opinion? Is it like honesty in conducting a business to be procured partly by public opinion and partly by the danger of criminal prosecution? European experience

appears to point to certain conclusions, valid for Europe, but whether valid for us or not, I do not undertake to say.

First: Prostitution taken in its simplest and barest form cannot be treated as a crime. The temptation to repress prostitution by classifying it as a crime and dealing with it accordingly is obviously very great. Nothing is easier than the effort to repress or to forbid. Every parent is conscious of the tendency to shout "don't—or I'll do so and so." But experience teaches that there are definite limitations to what can be accomplished in this summary fashion. A few objectionable tendencies can perhaps be checked by being penalized—whether wisely or unwisely we need not consider; a few others may be perhaps by wise management diverted into other channels. The particular disposition to be made of any objectionable tendency or act depends then on circumstances—on the nature of the impulse and on other factors, too. Society as a whole tends to act in dealing with delinquents, big and little, just as parents tend to act. It would like to put its foot down and forbid. And as it has attained a certain measure of success by dealing with theft and disorder and murder in this simple and comparatively inexpensive fashion, its first impulse on being crossed is to forbid and to penalize. It is, however, one thing to call a thing a crime, even by common consent, and another thing to deal with it effectually by the methods of the criminal law. Criminal proceedings, even if directed against obvious offenses, are ineffectual unless strongly backed by public opinion. In their present state, European thought, custom and public opinion will not sustain any procedure based on the supposed criminality of prostitution. While chastity and monogamy are universally approved, departures therefrom on the part of one or both sexes in this social stratum or that are not regarded as criminal, in the sense in which it is thought criminal to violate property rights. Its consequences may be more dangerous than the consequences of theft and drunkenness, but prostitution is not resented as theft and drunkenness are resented; it cannot, therefore, be handled from the same point of view, despite the theoretical attitude of society as to the proper form of sexual behavior.

There is another difficulty, not unrelated to the one just mentioned, in the way of treating prostitution from the legal

point as a crime. Prostitution involves two persons. Attention has hitherto been very largely concentrated upon the woman, but it is obvious that no proceedings directed against her can be either effective or equitable. Why is prostitution practically objectionable? Because—aside from the more spiritual point of view—it ruins health, wastes money and generally demoralizes both participants. Now nothing that can be done to the woman partner will avoid the danger of health, will avoid economic waste, will prevent personal demoralization. The offence is essentially a dual offence and its dual nature is coming to be acutely present to European consciousness; the more clearly this is realized the more impossible it will be to deal with the woman alone on the criminal basis. As for the man, no one has ever seriously proposed to treat him as a criminal. The criminal point of view is there too impossible, because it is unfair and ineffectual.

Thus far, then, we may say that Europeans refuse to regard prostitution in itself as a crime. What the law cannot, however, do to the prostitute itself it may, nevertheless, to a very considerable extent be able to do in reference to certain agents and conditions that either favor the practise of prostitution or are more or less indispensable to it. For example, public opinion which will not sustain a direct effort to crush the prostitute by legal processes is nevertheless ready to crush those who profit through its exploitation. It is well known that no considerable part of prostitution is artificially produced and cultivated by those who profit by so doing. The white slaver, the pimp, the brothel keeper and others of this type are those amenable to direct legal attack. While, therefore, European opinion refuses to make prostitution in itself a crime, it endeavors to reduce the volume of immorality by dealing severely with those persons and those conditions which tend to increase it. From the European point of view therefore, if I may sum the matter up briefly, the law while declining to regard prostitution as a crime, tends more and more to regard as criminal any third party interest in it. This attitude has, on the whole, paid. White slavery in the strict sense of the term has practically ceased to exist in European capitals and it has been stamped out by the vigilance of the authorities. Brothels have been rendered few and in most places comparatively inconspicuous; street-walking has

been greatly curtailed. These are distinct gains. They reduce the activity of the prostitute and thus virtually curtail the amount of irregularity.

The second portion of my topic deals with the administrative question. Let us assume that prostitution in itself is not to be regarded as a crime; that in so far as immorality in and for itself is concerned, society must be satisfied to deal with it by indirect methods, through education, sanitation, social reform, etc.; that direct repressive efforts must concern themselves only with the conditions tending to favor or promote immorality. What sort of organ should the community use for this last named purpose? The Continent has had a lengthy experience with two forms of administration—one, a morals police, maintained for the specific purpose of dealing with prostitution; the other, the effort to deal with it through agencies created for the purpose of dealing with objectionable external conditions in general.

The fundamental objection to morals police in the light of experience is the fact that the creation of a special organ appears inevitably to concede some sort of recognized status to prostitution. As a rule the morals police have existed in communities which have practised regulation—regulation meaning the legal recognition of prostitution as a legitimate means of livelihood, so long as it is carried on in conformity with rules issued by the police. The objections to the legalization of prostitution are so many and so familiar that it is hardly more than necessary to recite them here. Regulation is objectionable on practical grounds because it fails. It nowhere succeeds in getting hold of more than an inconsiderable fraction of those who live by prostitution. It cannot achieve even a semblance of success unless it admits the right of minors to practise prostitution professionally and from any such step as this the modern conscience wholly revolts. It is further objectionable because it makes a return to decent living immensely more difficult and again because it threatens to draw into permanent prostitution those who, despite an irregular life for a time, if left to themselves might finally escape the mire. In so far then as the creation of special police implies an effort to deal with prostitution through some form of recognition or regulation, it has proved both futile and unwise.

Aside from the objection just heard to a morals police, that it tends to concede to prostitution some sort of legalized status, the morals police is objectionable because it is peculiarly liable to corruption. Examples can be freely cited from every European city which has employed a morals police, showing the practical impossibility of maintaining an honest force dealing with this peculiar evil. Corruption is so insidious and so widespread that the only way to keep it within bounds is to reduce the size of the morals police so as to keep its members under close supervision. But obviously, the moment the morals police is thus reduced in numbers, it becomes too small to discharge the functions for which it was created. With police corruption European cities have at this time comparatively little trouble, quite regardless of whether a specialized morals police exists for handling prostitution or not. It is obvious, therefore, that a morals police is not needed in order that the integrity of the main body of the police may be preserved. Honesty depends, I may note in passing, on the character and tenure of the higher officials and on the traditions and training of the force itself.

As European cities furnish no evidence whatsoever favorable to the contention that a morals police is needed in order to insure an honest police force, so they furnish no proof that a morals police is needed in order to preserve public order and decency. The stranger roaming the streets of London, Paris, Berlin, Vienna, observes in all substantially the same phenomena: yet London is without a morals police, and the other cities each possess one, varying in size and adequacy. This is even more striking in the cities that come next in size: Manchester, Birmingham, Rotterdam, Amsterdam, Stuttgart, Munich, Budapest can hardly be distinguished from each other in so far as external order is concerned. Three of them possess a morals police; four of them are without such a force. If an opinion favorable to one at the expense of the others may be ventured, Amsterdam is the most orderly of all; and Amsterdam has no morals police.

This opinion is now as a matter of fact so widely held that nowadays the morals police is very rarely urged on the ground that it is an indispensable means of keeping order and decency. On the other hand, some necessity for a body of this kind still exists in communities that cling to medical inspection

of prostitutes. There is thus an evident tendency in these towns to defend the morals police as a sanitary police. Whether an administrative organ of this sort is needed tends therefore to depend on the attitude of the community towards the hygienic regulation of prostitution. This is too extensive a question to be taken up incidentally in the course of a brief address and it is really too important and complicated a question to be dogmatically decided and dismissed. For the evidence pro and con I must refer my hearers to the somewhat elaborate statement in which I have tried to do justice to both sides. If I may venture to report here the conclusions at which I arrived, I should say that sanitary regulation has never succeeded anywhere; that waiving all other possible objections, the practical difficulties in the way of its success seem to be absolutely insuperable; that it would appear that the reduction of venereal disease to a minimum must depend on absolutely divorcing sanitary and police functions—on organizing, not under police, but under health department auspices, adequate facilities for treating disease and on attracting patients through an educational campaign. A separate morals police cannot therefore be defended on the ground of its sanitary importance.

It is impossible to say off-hand how much can in any event be accomplished by administrative methods. There can be little question that the evils associated with prostitution are capable of being augmented if prostitution is allowed full sway. If street-walking and street-soliciting are permitted, if the liquor traffic is uncontrolled, if amusement places are allowed to run riot, if houses of prostitution are openly conducted, not only is it likely that the actual number of professional prostitutes is increased but the amount of business transacted is undoubtedly very much augmented. How much the city can, through the police and the courts, accomplish in the way of reducing the magnitude and intensity of these evils necessarily varies from place to place. It depends on the size of the city, on the elements which make up its population, on local customs and, most of all, on current public opinion. Appearances can undoubtedly be greatly improved by efficient police action; but the actual good accomplished may be less than changed appearances would seem to indicate. But there is no question in my mind that, even though

this be true, the actual good to the community is still very considerable.

There could, however, be no greater blunder than to suppose that prostitution can either be wholly or largely eradicated by direct administrative attack. Perhaps you will permit me to quote what I have elsewhere written as to the possibilities of administrative success and as to what remains to be accomplished after administrative efforts have achieved their utmost.

"What would conceivably happen in a city like London if the police, spurred and controlled by an active popular impulse, accomplished all that could be humanly expected? Street-walking of a provocative character would disappear; the advertised brothel would cease to exist; the public house (saloon) would strictly enforce the law against the harboring of prostitutes; the obvious forms of spurious employment would be dispersed—rendered more circumspect and much less readily accessible; prostitutes would disappear from the lobby and promenade of the variety theaters, etc. The pimp, the exploiter, the third-party interest would be severely checked and, with that, the tropical growth due to them. We may also assume that a vigorous and hygienic policy would lessen the volume of disease, and effect quicker and completer cures. In a word, prostitution as an offensive and aggressive activity would be more or less done for; and the loss through disease would be minimized.

"What would be gained? The inducement to enter the life or to persist in it would be lessened; the total volume of business and the volume transacted by any one woman would be decreased; the financial waste would be less; the amount of disease disseminated would be less; the demoralization of the woman would often be less complete, less overwhelming, less irretrievable: surely very important gains.

"Well drawn, well codified, well executed laws could accomplish this. Any civilized society utilizing the resources and instrumentalities that every such society has within its reach, can, if really so minded, ultimately reduce prostitution and its ravages so far by direct action.

"It is well worth doing; it is, humanly speaking, a possible undertaking, even though, I repeat, nowhere as yet by any means accomplished. Let us not, however, deceive ourselves into thinking that such a direct frontal attack absolves us from effort in

other and different directions. Further achievement depends upon alterations in the constitution of society and its component parts. In so far as prostitution is due to alcohol, to illegitimacy, to broken homes, to bad homes, to low wages, to wretched industrial conditions—to any or all of the particular phenomena respecting which the modern conscience is becoming sensitive—only a transformation wrought by education, religion, science, sanitation, enlightened and far-reaching statesmanship can effect a cure. Our attitude towards prostitution, in so far as these factors are concerned, cannot embody itself in a special remedial or repressive policy, for in this sense it must be dealt with as part of the larger social problems with which it is inextricably entangled."

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A REGULAR MEETING OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST 43D STREET, THURSDAY, DECEMBER 10, 1914.

THE FOLLOWING PAPERS WERE READ:

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Ellice M. Alger, M.D. Julien A. Gehrung, A.M., M.D., F.A.C.S.
Henry P. de Forest, M.D.

A SOCIAL HYGIENE SURVEY

ISABEL FOOTE

Field Worker, The Society of Sanitary and Moral Prophylaxis

The May issue of the Journal contained a brief report of two surveys which were being carried on by the Society. One was a survey of the churches in that section of the city lying between 14th Street north and 50th Street south and from river to river, and of a few churches outside this district where, as some definite work in sex education had been done, it was felt that valuable information could be obtained; the other was a survey of the settlements.

The work was started in January and both surveys were completed in June.

About one hundred and seventy visits were made, several calls being necessary, in a number of cases, before an interview was obtained. The ground could have been covered more quickly had appointments been made, but I found that there was much more likelihood of being refused an interview if an appointment was asked for than if a call was made without warning.

The purpose of the survey of churches was threefold; principally, to learn what work in sex education was being carried on by the churches, secondly, to interest as many clergymen as possible in the work, and thirdly to give assistance in the form of recommendation of literature or lectures where good openings for such assistance were found.

Fifty clergymen, or, in a few cases, their assistants, in the district selected were personally interviewed; seven expressed their opinions through letters and two were interviewed over the telephone. Seven other clergymen, outside the district, were interviewed; also, one doctor who had for some time been managing the sex educational work in the church which he attended.

All summaries in this report are based on the work being done in the fifty-nine churches within the district, as those outside were, in most cases, chosen because something was already known of their work, and it would be misleading to include them. In

telling of the work of any of the other eight churches, the fact that they are situated outside the district will be mentioned.

Of the fifty-nine churches, sixteen were Protestant Episcopal, ten Presbyterian, seven Methodist Episcopal, six Lutheran, five Baptist, four Reformed Church, four Evangelical, two Unitarian, two of the Society of Friends, one Congregational, one Chinese, and one Roman Catholic.

The other Roman Catholic churches in the district were not visited because the educational policy is fairly consistent throughout the Church and is not left to any great extent to individual priests. Two other priests therefore, not within the district but particularly fitted to represent the Church on this point, were interviewed. At present no sex education is being carried on by the Catholic Church except that accomplished through confession and personal advice; this method of instruction has, of course, great possibilities, and the Church feels that valuable work in sex education is continually being accomplished in this way. There is a decided opposition in the minds of some, to any more definite or isolated form of sex instruction; others feel a certain hesitancy in undertaking a matter so delicate and comparatively untried. There is, however, a feeling of interest, and a willingness to consider new plans and suggestions.

The following is a general outline of the information sought during each interview:

I. Did the clergyman believe in the need for sex education in some form, and did he believe the matter was in part the responsibility of the church; and what were his reasons for either approving or disapproving?

II. What had he or his church done;

- A. From the Pulpit;
- B. Through the Sunday Schools, Bible classes, or through discussion in the Teachers' meetings;
- C. Through the mothers' or parents' meetings;
- D. Through clubs for men, women, boys, or girls;
- E. Through confirmation classes or talks before confirmation;
- F. Through personal talks with individual members of his church;

- G. Through recommendation of books, or,
- H. In any other way.

III. What books had he read on the subject, and did he think them good?

IV. What plans had he made for future work?

In response to the first question concerning approval or disapproval and the church's responsibility, thirty-two expressed approval and said they believed the church to be partly responsible, four approved but did not feel the church to be responsible, nine were indifferent to the problem, four absolutely disapproved of all forms of sex education, eight showed interest but had not reached any definite conclusions as to its value. Two cannot be reported on, since, in one case, a secretary, in the other, a parish house worker was seen, and neither felt sure of the convictions of the clergyman, though both were familiar with the work of the church.

As might be expected, those clergymen who sincerely believe it is the church's duty to undertake sex educational work, and who, therefore, have done some such work in the past, or hope to in the future, are in most cases at the heads of churches that are doing a certain amount of organized social work through clubs, classes and educational or social meetings. Such a clergyman feels it is part of his work to carry on activities that are not purely religious or doctrinal. He need not subordinate his religious work to these activities, which in some cases he unfortunately does, but should feel that they lead to a more effective religious work as his ultimate aim. Clubs, classes, educational and social groups may unquestionably serve such an aim by offering to many comparative freedom from the limitations of their daily life, by bringing the clergyman into more effectual contact with his people, and in many cases, by offering a sort of training school for the practice of the teachings of the church. The fact that the religious element is uppermost in the mind of the clergyman, if it is shared or felt by his people, may give to his efforts an especial value, which is lacking in the work of an organization that is solely educational or social.

The reasons given by the clergymen for believing in sex education and in the responsibility of the church, their interpretations of the problem it aims to deal with, and the methods of

approach which appealed to them, varied considerably. One said he was particularly interested in keeping his young men pure, because of all failings, impurity seemed most surely to shut religion out from the life of men. This clergyman, who is a foreigner, has a congregation made up largely of men. He has talked on matters of sex to groups of them himself, and uses the religious approach combined with an appeal to their pride in, and feeling of responsibility for, the strength of the race. He believes this appeal is effectual.

Another spoke strongly of the disadvantage that most of the young people of New York live under because of the type of parent that is most common. New York parents, he felt, neglect their children, fail to imbue them with any ideals at all or teach only poor ones, and for this reason the church is doubly responsible in a matter that is so vital to young men and women.

The pastor of a large church believed very strongly in the church's responsibility in this as in all other questions that are primarily social. He felt that the spirit of religion has been selfish, that too much stress has been laid on the individual's saving of his own soul. His idea was that people will be good if they have a chance, and that the main trouble at present is to be found in existing social conditions. If we could bring men to concentrate all their energies on changing these conditions, they then will not have time to concentrate on the saving of their own souls. He believed all questions of individual morality to be subordinate to the corresponding questions of social conditions, and that it is not possible to lead a Christian life under the conditions that exist at present. Prostitution, in his estimation, is not primarily a matter of personal immorality, but of social and economic conditions. Having always laid stress on social problems with his people, he had found the subject of prostitution the natural mode of approach in dealing with the sex problem, but he is not content to stop there and wishes to give his young people more positive instruction.

This clergyman stood alone in his drastically social and economic interpretation of the question. The fact that he felt it so necessary to make a clear distinction between the preservation and development of the "self," and its valuable expression in social work and relationship, and that he laid so much stress on the second conception, finding the first inadequate, is an in-

teresting sign of a reaction in the church itself against an idea of self preservation and development that in effect is self burial. Had this last idea been less commonly accepted, the above distinction would now seem fictitious and meaningless. Some such feeling of impatience with inadequate and limited ideals of self, was expressed by several during the interviews. A number felt that we should lay stress rather on chivalry, respect, or consideration for other individuals or for the welfare of the race than on the preservation of the self.

Of those clergymen who feel the church should bear part of the responsibility in dealing with this question, some are particularly alive to the warped conception of sex relationship held by the average person, others are alive to the more tangible evils of disease and prostitution, but all realize that there is a problem which must be met. With those who interpret it as a moral problem, the inclusion of sex education holds a natural and inevitable place as a part of the moral education which nearly every church feels it should give to the best of its ability; with those who look upon it mainly as a matter of ignorance, instruction is given as part of the church's educational program.

Those clergymen who are indifferent, or who do not feel the church to be responsible are in most cases either carrying on doctrinal work exclusively—services, Bible classes and Christian Endeavor or missionary society—or, being in a very poor section of the city, are spending much of their time and resources in giving their people more directly practical forms of aid.

Among those who are clinging to the more conventional type of church work, there is a lack of interest in anything far removed from their conception of training along purely theological lines. There is a lack of interest in any of the problems connected with sex, or in some cases a lack of the realization that there is a problem at all. Others take impurity and prostitution for granted and voice the familiar opinion that since it has always existed, it always will. It is hard to understand how these men reconcile their teachings with this belief that the moral development of many of their flock has been permanently arrested on so low a plane. A few admit that while there is a sex problem they believe that it does not touch their own people very closely; this attitude is fortunately exceptional. One clergyman who felt this to be so, said he had tried clubs for his young people,

but that the spirit became so worldly, the young people wanting to dance all the time, he had had to abolish them. Several said they were too busy to be interested: one said he had all he could do to keep his people from starving. One clergyman, who feels that the church is tending to leave its true field in an effort to keep up with social welfare work, stands out as an exception because, while he is fully awake to social problems, is energetic, intelligent, he apparently is conventional in his church activities as a result of real observation and independent conclusions. He believes the churches tend to neglect religious training in order to give picnics and social parties. "What we need more than anything else, is to convert people; to put God into their hearts." He admitted that in the meanwhile we should not neglect educational and social problems, though he felt them to be subordinate. He said that the social work which he does through his boys' clubs, might possibly open the way for him to get more closely in touch with his people, but not to any great extent.

Those who disapproved of sex education or were very doubtful as to its value, gave as their reasons, the delicacy of the subject: the uselessness of instruction in matters of sex, since mistakes are not usually the result of ignorance, and the danger of evil suggestions. Several of the clergymen had become prejudiced against the whole movement because of unfortunate personal experiences in hearing poor lectures, reading poor books and in knowing of the bad results caused by them. One clergyman said he would not think of speaking to any of the mothers in his church on such a subject, because he had too much respect for them. One could not conceive of educating children on this point because it would be embarrassing: and he did not think the biological approach would help, because physiology and biology are disgusting.

Although the reasons of those absolutely opposed to sex education were, in most cases, patently a matter of unconsidered prejudice, misunderstanding, or personal limitations, those who merely felt hesitancy as to methods and approach, and were delaying action because of a realization of the delicacy and difficulty of the work, had many of them probably given the subject more thought than those who were willing to undertake something at the first suggestion.

In regard to the work that has already been undertaken by the churches, thirty-one clergymen, a little over one-half, said they had done nothing at all in sex education. The remaining twenty-eight had attempted to reach at least some of their people in one way or another. Twenty-three of these had done a certain amount of group work through the clubs, Mother's meetings, Bible classes, general meetings or through very definite advice from the pulpit as to the instruction of children. Seven, who had done no such work in the past, intended, some quite definitely, to do something in the future. Only nine of the clergymen speak of the subject from the pulpit and these evidently, on very different phases. Four speak definitely of the parents' responsibility and one of these recently preached an entire sermon on this point alone, giving suggestions as to the method to be used. One speaks of the social evil but not of sex education. A number of the clergymen who had not spoken from the pulpit felt very strongly that it would be a great mistake to do so. Some felt the pulpit to be a place for spiritual instruction and exposition only; or that the differences in ages among members of the congregation made the mention of such a subject too delicate and dangerous.

Little had been done in the Sunday Schools.* One clergymen said that in teaching the boys he sometimes managed to draw a lesson in sex when the subject dealt with, offered a natural approach. A second said that he knew that some of his teachers of boys and men treated the subject in Sunday School. In a third church, the woman who had some of the Bible Classes said she was in the habit of giving the girls very definite and practical instruction and suggestions regarding sex problems.

A number of clergymen felt they could not trust their teachers to deal with such a subject since they were not trained; others felt that the Sunday School would not offer a good opportunity since meetings are held but once a week. A few thought such lessons certainly should be drawn if only the teachers could be trained to do it.

Twelve clergymen have had talks to clubs. Four of these have been talks to men; in two cases the talks were given by doctors, in two by the clergymen themselves. Nine have had

*The Sunday School and Social Hygiene, Frank L. Brown, October 1914, issue, Journal of The Society of Sanitary and Moral Prophylaxis.

talks to girls' or boys' clubs, or to both. In several cases the instruction was introduced in courses that dealt mainly with some other subject, for instance, in courses on first aid. The clergymen who had tried this method thought it very successful. In eight cases, some instruction was given before confirmation; in one case to the members of the confirmation class separately and in seven cases to groups. In six or seven of these cases, the instruction took the form of rather abstract expositions of the spiritual value of purity. In one church outside the district, the wife of the clergyman has, for two years, given talks to the girls in the confirmation class. She first talks to the mothers about what she is going to say, finds out how much they have already said to their daughters or want to say. If they do not object, she then gives a single talk to the girls, using the biological approach. She is quite frank in giving the facts of reproduction, tries to show where special responsibility lies, and makes a definite relation of the matter of sex to their religious life. She says the girls and the mothers have been very grateful to her, and that she believes the talks have been received in the right way.

Twenty-four clergymen said they gave instruction and advice on sex matters privately to members of their church. In at least six of these cases the amount done was almost negligible. One clergyman said he always talked to any man in his church that was to marry and that his wife talked to the girl. In connection with one church, there is a summer home where the children go, and the woman in charge has a good opportunity, of which she avails herself, to give instruction. One clergyman is always in his office at a certain hour all through Lent to talk to anyone, whether he is a member of the church or not, about personal problems; some of the people who come to him, he says, do not even give their names. He finds the best way to reach boys is to appeal to their sense of chivalry and thinks that not nearly as much can be accomplished through appealing to their sense of self-preservation.

One religious organization deals with this subject at its general meetings and also in a paper which they print for the use of its people.

Three clergymen spoke of confession as being a great help

in keeping in touch with the people, and understanding their problems.

Two other churches—one outside the prescribed district, have larger general meetings when lectures on various subjects are given. At one of these churches the subject of sex is dealt with, first from a biological standpoint and then from the standpoint of the parents' responsibility and the importance to the child of proper sex instruction. At the other, the subject has so far been dealt with as a social problem and almost entirely in relation to prostitution.

Another church outside the survey district had, during last winter, two courses in Eugenics, one to men and one to women, the lectures being given every Sunday morning, with an attendance of between fifty and seventy-five at each lecture. The men's course was conducted by a physician, and the women's by a woman who was a medical student. They tried to take up the subject in relation to biology, psychology, sociology and ethics, and the physician whom the visitor interviewed, felt that spending so much time on the "setting" of the subject, saved the course from over-emphasis of sex. He thought that the lectures had been well received by those attending, and that they had been a great success.

Many of the clergymen had, at some time, read books on the subject. Most of those who could remember what they had read, gave the names of undesirable books. They had not, as a rule, thought them good but knew of nothing better.

Where the clergymen seemed interested and eager to follow up the subject and where they did not know what to read, a list of books was given or sent.

In all cases, except possibly one, where some form of sex education had been attempted, the clergyman felt it had been of value. There was a general feeling that the subject is a difficult one and that we must go slowly. Two clergymen had had the experience of having people in charge, one of a Bible Class, the other of a summer camp, who were unbalanced and morbid, and had done far more harm than good.

The clergymen with richer congregations have, in a sense, the hardest task; their people are more independent and harder to reach. One minister in this position, said, "If I had anything like a mothers' meeting in my church, nobody would come." They

felt, however, that without doubt, it was just these people on whose shoulders the heaviest part of the responsibility rests.

Clergymen, probably doing an equal amount of good, find it possible to work in very different ways. One clergyman, at the head of a fashionable church, a quiet, cultured man, probably, through the fineness and strength of his personality, helps the average young man or woman with whom he talks personally on this subject more than any number of lectures or any amount of group work could do. Another clergyman, whose church is in a very poor neighborhood, a busy man with a great deal of energy, has been carrying on sex educational work for a long while, and feels sure it has been of value. He is close to many of his people, helping them in little practical things, and has a doctor and trained nurse to assist him; he has a number of clubs in connection with the church, and has meetings of various kinds. This is the man who talks to young men before they marry, while his wife talks to the young women. The nurse and the doctor speak to the younger people in groups occasionally, and he speaks to the fathers and mothers. Of course, he has many opportunities to give individual advice also.

Provided a clergyman believes there is in this field a problem to be met that involves a moral issue, it would seem that he must hold himself partly responsible.

It would not be possible to draw up a program of work in sex education that would apply to all churches alike. That which is most essential if work carried on by the churches is to be of marked value, is that the clergyman himself should have a conception far clearer than that of the average man or woman, of the significance of sex relations in the development of our social life. Providing he has that, he is bound to use his best strength in reaching his people on a subject which he knows to be such a central consideration in life and so commonly misinterpreted. A clergyman, however much he may lay stress on the spiritual inspiration of the individual soul, must deal with people as social beings—as beings who are expressing and finding themselves in their relations with each other. But the relationship which may be socially the most influential, because it is the most intensely personal and the most pervasive; which beyond all others gives play to those qualities and potentialities held as peculiarly valuable by believers in humanity; the

relationship which reveals most clearly to humanity itself and the world of social ideals, is the relationship between man and woman. A clergyman cannot afford to ignore the common degradation of something that is so valuable in the pursuit of those aims which he himself holds out to his people. Some may, and in fact do, feel that the most effectual method of reaching their people on this point as on all others of moral significance, is that of inspiring them throughout, so that they may automatically shed anything as incompatible and unworthy as sexual impurity. Unfortunately, the subject of sex has been so consistently maltreated and its abnormalities so consistently excused for so long a time that it seems hardly safe to trust to general moral cures, when one considers how very incomplete such cures are; at best, leaving many obscure corners in which habitual and conspicuously ignored moral misconceptions may lodge with impunity, unless revealed individually with a certain amount of directness and courage.

One recommendation that applies to all is that each clergyman should so familiarize himself with the problems to be met, which must include a very definite knowledge of the social and economic life of his people, and with the theories and methods of sex education that he may be able to judge, what, in his own situation and in reference to the nature of his church organization and work is the best approach for him to use.

Probably the difference of opinion among the clergymen as to the desirability of speaking of the subject from the pulpit rests largely on differing conceptions of what would be said in such a case. Very few would feel that a sermon should consist of a detailed program for the instruction of children—but many would be willing to deal with the responsibility of parents towards children, of men and women towards each other, of each person to himself, to his race and to his God.

Then, any clergyman, however conservative, might reasonably feel it his duty to advise members of his church personally where such advice is needed and desired; but to advise wisely on this subject requires knowledge, sympathy and sincere thought. There are few young people who could not be benefited by good personal instruction from someone older than they. Such personal advice to both younger and older people has greater possibilities than any other form of instruction, but the realization of these

possibilities demands unusual personality, wisdom and opportunity and such instruction is unfortunately limited in scope.

The Sunday School would seem to offer an opportunity for any form of moral education but until more moral significance is put into the lessons than is commonly done now, sex significance can hardly be introduced without being over-conspicuous. It need hardly be said that Sunday School teachers should be trained for their work as most of them are not at present, and unless they are so trained it would be unsafe to prescribe for them any work in sex education. The children in the Sunday School may be reached indirectly through educating the parents by talks to them in groups, or individually or through the recommendation and distribution of literature. This has been tried in connection with some of the Boston Sunday Schools, with great success, it is believed.

The more conservative clergyman would without doubt prefer reaching the parents to dealing with the young people directly. It would be valuable, the way having been opened by the clergyman, to have at the parents' meetings a few talks given by an outsider or outsiders not only on sex but on any other subject that would be of particular value to parents. At each of these meetings a certain amount of time should be devoted to questions and suggestions, recommendation of literature and direction for study. For the use of such a group the clergyman would find it valuable to have for circulation the more important books on the subject under discussion, to be loaned to the parents in turn.

It would seem that in one way or another, more educational work, dealing with child problems, should be done among groups of parents, both mothers and fathers, particularly in those churches attended by the more cultured class of people. Valuable coöperative work could be accomplished through studying, in small groups, special problems and reporting results; one committee could look into the various recreations offered to young people, paying particular attention to the plays they may attend; the duty of another committee might be the reviewing of new books for very young girls and boys; of another, the reporting on various day and boarding schools—others could report on more theoretical problems and of these the subject of sex education would deserve a committee of its own, although it has a distinct bearing on all the above mentioned subjects. Such a

committee might sum up briefly the opinions of some of the best authorities, keep in touch with new books and experiments and report on results. The problem of the New York parent is such a complicated one, that some such coöperative work would seem natural and desirable. Of course, such a group as this would have to be made up of earnest people attending regularly.

Less intensive work may be done through single talks at general meetings for older people and in this way interest may be aroused, and the door opened for a more effectual handling of the subject.

For effective club work the most essential requirement is a trained and efficient club leader, whether the instruction is to come entirely from him or from an outsider, with the follow-up work only to be done by the leader. A course for club leaders and teachers which will be spoken of more fully in connection with the settlements, would meet a great need.

The average clergyman has little idea of what work in sex education is being done by other churches in the city, and as it would be of benefit to each to learn of the experience and the theories of the others, it is hoped that a conference of clergymen may be held in New York this season, to discuss the introduction of sex instruction in the churches. Those who have done the most work of this kind would have an opportunity to tell what success they have met with, and those who object to the introduction of the subject into the churches would have an opportunity to make known their objections and, it is hoped, to have them refuted.

As a basis for the survey of settlements, thirty-three workers as representatives of settlements, were personally interviewed; four gave the information by letter and two over the telephone, making a total of thirty-nine reports. The aim of the survey was four-fold—first:—to learn what work in sex education had been done in the settlement, what results had been obtained and how successful our own lecturers had been in those settlements where they had spoken. Second:—to interest those who had not considered the matter previously. Third:—to coöperate when possible; and fourth:—to learn how great a need there was felt to be for a course in sex education for settlement workers. Of the thirty-eight settlements, twenty-seven had had lectures to groups on the subject of sex (thirteen of these by

the Society's lecturers); three had given a certain amount of advice privately, and nearly all of those who had had lectures said they had also given such instruction individually. All of those who had carried on sex educational work, believed in its value and intended to continue. Two at some time had had lectures that they considered absolute failures, but realized that this was due to the particular lecturer. In ten of the settlements, talks had been given by the club leaders themselves and in some of those cases where lectures were given by outsiders, the leaders were already in touch with the members of the group on this subject, paving the way, or doing follow-up work in watching for reaction and guiding subsequent thought. In those settlements where the leaders are prepared to do this kind of work the most satisfactory results have been obtained.

In all those settlements where relations between the leaders and those using the settlement are of a personal nature, the workers feel this to be the most important element in any success they may have had. Most of them feel that it is important to have the talks given to small groups that are not specially organized for the purpose of hearing sex talks, but are used to meeting frequently for other purposes. Of those settlements that had done no work of this kind one is a settlement doing almost entirely religious work among foreigners who speak no English and one does most of its work with very young children. Only two settlements absolutely disapprove of sex education.

The settlement workers were, on the whole, familiar with better books than were the clergymen; eight had recommended books to their people; among those mentioned were, "Advice to a Wife" by Chevasse; Brieux' "Damaged Goods"; "Wild Oats" by Oppenheim; the Society's pamphlets, and Miss Nellie Smith's "Three Gifts of Life."

The large majority of settlements have a certain number of volunteer workers, most of them untrained. In six of the settlements a particular point is made of having paid workers or, if they are volunteers, of having them trained.

There was a very general appeal from the workers that more effort should be taken to reach the mothers as well as the young people, as there is a danger of causing a breach between the children and their parents. Some of the workers interviewed, (a number of them having had a great deal of experience), laid

particular stress on the importance of beginning with very young boys and girls, saying that twelve years old is not too young; if we wait longer it is often too late to do very much good, and it is always more difficult; they agreed that at the age of eleven and twelve the children are quite familiar with most of the facts. Nearly all thought that the prevailing familiarity among children with the more common facts of sex life, largely due to living in congested quarters, combined with a lack of any kind of instruction or guidance from the parents, leads to a disrespectful and distorted attitude. Four settlements that had done no group work in the past said quite definitely that they would like to have courses of lectures from the Society. In one settlement, where nothing whatever had been done in the past, the president, who was very much interested, said she would gladly start the work if she could persuade the other workers, who had been opposed, to coöperate.

In cases where the workers wished to study the subject, lists of books were sent.

As a result of the survey, it seems we are justified in feeling assured that a course of lectures to club leaders and settlement workers would meet an acknowledged need. Practically all the settlements that are carrying on sex educational work feel the importance of having leaders who have a certain amount of training and information along these lines and since so many of them now have volunteer and untrained club leaders, such a course would offer just the opportunity that is wanted. It would not be given for the purpose of training workers who should attempt to give lectures themselves; it would, of course, be necessary for any who intend to do this to study the subject further. But it would be intended to prepare the workers to take advantage of any opportunity that might arise to help their people to a sane and healthy attitude—often by apparently indirect means—to give some frank personal advice where it is needed, and to be ready to make a natural approach to such a lecture and to meet the reaction following on a lecture from an outsider.

DISCUSSION

MISS EMMA L. ADAMS, *Secretary, Church Mission of Help*: In dealing as the Church Mission of Help does with unfortunate girls and women, we see not only the physical but the moral havoc that is wrought in their lives, and we are very glad to ally ourselves to any such movement as this, in order that our work may be a little less necessary.

Miss Foote's showing that so large a proportion of the clergy interviewed, forty-four out of fifty-nine, approved or at least did not disapprove of instruction in this subject by the church is most hopeful, and ought to be very gratifying to the friends of this cause.

Those who were doubtful were so probably because of the unfortunate methods of approach on the part of the early advocates of sex teaching rather than because of disapproval of the idea of sex teaching itself. Perhaps there is no cause that has suffered more at the hands of its friends.

The suggestion that there be a conference of representative clergy for the discussion of the need of such teaching by the church is excellent. I would like to add to this suggestion that such a body hold meetings with lay advocates of sex instruction, and that the clergy formulate programs workable in their respective churches, including some plan for incorporation of at least a presentation of the need for such teaching in their theological seminaries; and further that the two groups compile brief annotated bibliographies first of literature devoted to bringing about a right attitude of mind rather than more specialized literature. Standardization would thus to some extent be effected, and a body of religious thought organized than which our cause could have no stronger allies.

It is a problem that the church is bound to consider, for it is fundamentally a moral one. If it were possible for medical skill to attain such perfection that diseases incident upon evil living could be prevented, the moral problem would remain untouched.

The clergy may well leave to the medical profession the pathological aspect, and to the schools the task of incorporating

into the various 'ologies to which they belong, accounts of the processes of reproduction, and confine themselves almost wholly to the moral side. It is doubtful, whether as good psychologists they will very generally uphold special school courses in sex instruction.

The great task of the advocates of social hygiene is to bring about a changed attitude of mind, and when they join forces with religious leaders, the task is well begun. For by their very profession, the clergy must hold that there can be no department of life into which God cannot be brought. They will help to lift the whole subject out of the "mire of heathenism" as Dean Thring calls it, from which it has never fully emerged, out upon the firm ground of Christian truth. They will place the emphasis on the creation of character, and potential parenthood of every child, teaching him to see that in every act and word and even thought he is creating not only his own but his children's character. For the earlier emphasis on likeness to the animals will be substituted likeness to God, the Creator and Father, and thus there will be the practical and idealistic gain of a motive and power for pureness of living lacking in the former analogies.

Moreover as to that widespread excuse of a double moral standard, which in the last analysis is probably the largest factor in immorality, they are bound to declare themselves in no uncertain terms, for it carries with it a denial of the justice and goodness of God.

Those who hold with that clergyman interviewed who said "What we need more than anything else is to put God into people's hearts" would find themselves in entire accord with the plea of a recent writer, "Give God back to the younger generation."

When we really begin to do this, we shall see that it is all very much simpler than we had thought. We shall cease to go beating about learned bushes, and tell the story with the simplicity and directness of those convinced of the essential purity of God's plan of creation.

Mrs. FRANK L. VAN CLEEF, *Bushwick Avenue M. E. Bible School*: I want to tell you some thing of the practical work our organization has done through the introduction of sex education into our Sunday School.

Each Sunday we have in attendance about eleven hundred young people from twelve to twenty years of age.

In connection with our Sunday School work, we have classes to train teachers, church and school officers and social service workers. Many of our young men and women are taking vocational training along religious and secular lines. About two-thirds of our teachers are trained, as our Superintendent, Mr. Brown, feels this to be very necessary.

We believe in putting God into every part of the life of our young people (not the spiritual alone, but the moral and physical as well), and we feel that one of the best ways to do this is to instill in them a respect for the marvelous processes of reproduction and an understanding of what the sex relationship in its highest conception stands for.

We realize that, like all human beings, our boys and girls are tempted, and that we must give them all the help possible to resist temptation. We therefore try to bring the serious matters of life very forcibly to their attention, and as sex temptations, probably more than any others, come to them, we try and fortify them against these temptations by means of sex education.

Physicians and nurses come and talk quite frequently to our boys and to our girls. Sometimes the fathers meet with the boys, and the mothers meet with the girls. Then, too, we have parents' meetings, and a physician talks to them, telling them of the temptations and evils of the large city with which their children may come in contact.

We try to show our young people their dangers; that it takes but one minute to fall, and that they must be ever on their guard. The efforts we have put forth to make our young people understand and avoid some of the terrible dangers of our city have borne fruit to such an extent that we have succeeded in establishing, to a most gratifying degree, confidences between teachers and pupils. We try to show the young people that we are, or want to be, their friends, and that we are to be trusted, and are ready to help them.

Some of our girls have been sorely tempted, and some have gotten into very serious difficulties, but through heart-to-heart talks, confidence and love we have been able to save them. We have one girl who was really falling under the influence of a pimp; she went to her teacher, showed her the notes which she had

received from him—the thing was nipped in the bud, and the girl saved.

We not only lay stress on the importance of moral and social advancement and knowledge, but also on the civic side of life, aiming to inculcate the ideals of high citizenship. Through the gymnasium we try to develop the physical, in order that health and body may be well rounded out as God intended.

Good literature regarding sex problems is placed in the hands of our young people. We encourage everything which will cultivate clean, healthy, active minds, keep hearts and souls pure, and keep hands busy. We encourage all the best forms of social enjoyment. We strive to keep our young people in touch with the serious problems of life, knowing if they are to face them unflinchingly and successfully later, they must receive training and direction while in the period of development.

We aim to teach that only strictly moral men and women will make the sort of fathers and mothers to care for the next generation of the children of Bushwick Sunday School.

MISS HARRIET McD. DANIELS, *Associate Head Worker, College Settlement*: I am reminded, when I think of the last two or three years' work in sex hygiene, of a story about the son of a friend of mine. He was a precocious youngster, and behaved very badly when a visitor was calling one day. Finally, his mother, exasperated, seized him by the hand and led him from the room. As he was dragged out, he turned and said, "I have a fairly clear idea of what is going to happen." When we started out, I don't think any of us had a very clear idea of what we expected would happen, and we are still on the fence in regard to this question.

I am especially interested in the paper read tonight, because some three years ago the settlements made a study of the girls between 14 and 18 years, and among other questions, it was asked as to how much sex hygiene was taught in the settlements. In comparing the statistics of Miss Foote's paper, in which she said that in thirty-eight settlements, twenty-seven were teaching sex, we found in 1911-12 forty settlements (only two more), of which only fifteen were teaching sex hygiene. Many more were interested in it, and the next winter almost all of them followed suit. When Miss Foote spoke of the two settlements where the results proved unsatisfactory, I wondered if they were the same two

that in our survey were found to believe that the teaching of sex hygiene was unwise. The church report also interested me. In Miss Foote's survey out of the fifty-nine churches, thirty-two expressed approval; in our survey only twelve were teaching sex hygiene out of eighty-two Protestant churches, and only twenty-seven churches favored such teaching. The churches are evidently improving.

There are some things, however, that we must look straight in the face—we have made failures here and there. For instance, I would not be quite as much in a hurry again as we have been: I would try to line up our workers with girls before we did anything with the girls themselves. It is rather remarkable that we have gotten along as well as we have. The general attitude among the girls in the settlements is distinctly favorable, and I think both the girls and their mothers are glad to have the facts we have given them.

The second point where I feel we have sometimes failed is when we have not allowed the leader of the club to be present during the lecture. The leaders of children's clubs are usually volunteers, but the older clubs—boys' and girls'—are almost entirely led by residents living in the settlements—not trained workers, but certainly more nearly trained than the volunteer workers. I feel strongly that these leaders would not only gain themselves by coming to the lectures, but would in this way establish a certain feeling of confidence among the girls, and would do what we as lecturers cannot do—the follow-up work. I grant you that the lecturer loses a certain freedom with the boys and girls if the leader is there. Not so many or such searching questions are asked and the girls are far more shy about giving their own point of view, but I believe the total result not so good when the leader is not present.

There are other points to be considered, that often call forth much discussion; for instance, the point of view of the parent. Of course, they do not have our point of view. In many cases we cannot explain it to them, but we can always ask them to trust us enough to let us help their boys and girls in our way, and usually they have faith in us and our methods. Again, we are far too apt to talk over the heads of our boys and girls, and then we wonder why they do not understand what we are talking about. The reaction is not what we had hoped, and we

are greatly discouraged. And yet, what can we expect—many of them foreign, probably all of foreign parentage, with absolutely different ideas and ideals from those we hold, and with absolutely nothing in their home life to make for purity. How can we expect them to get the highest point of view?

We have at College Settlement a branch of what is called the Civic League. The small boys who belong are pledged to keep and assist in enforcing all street cleaning regulations—each boy must hand in a report each week of what he has done last week. One boy's report read, "There are two houses which cannot escape." He meant the fire escapes were blocked. It struck me as a good illustration. There are thousands and thousands who like the houses cannot escape from their environment, and yet even if they cannot all comprehend the highest point of view, let us still by all means give them the highest point of view; for among those thousands there are some few who can and will escape, and who will carry back to many the message we give them.

And let us begin early, with the children, telling them simple nature stories, so that they know the facts before they reach that self-conscious age of adolescence, when lectures are out of the question and each girl and boy should be dealt with individually. Later, lectures again have their place.

Above all, let us train our leaders. What are we doing that this subject is not taught in the normal schools? Why not demand that every teacher and worker with the young should have knowledge of the difficulties the child and youth must meet? Such knowledge we all need, and we look to this Society not to fail us in this respect.

BLINDNESS OF THE NEW-BORN: ITS VARIOUS CAUSES

CAROLYN CONANT VAN BLARCOM

Secretary, New York Committee for the Prevention of Blindness

The work for the prevention of unnecessary blindness is one of the most recent developments of preventive medicine or the general movement to conserve life and health. In common with other phases of public health work, it has been necessary first to study the extent and various causes of unnecessary blindness, and then to conduct a vigorous educational campaign in order that the public at large might know something of these causes and the measures which may be adopted to avert them.

It seems to be fairly generally understood that much blindness is preventable—to be accurate, about 50 per cent—and of the various preventable causes, ophthalmia neonatorum, or babies' sore eyes, is the most prolific.

Although organized work for the prevention of blindness is recent, the pathos and horror of infantile blindness has stirred medical men to action since the earliest days of medicine. There seems to have been a realization that there was something in babies' eyes capable of setting up inflammation and causing blindness, and which could and should be removed or destroyed. This may explain why the ancients dropped oil in the babies' eyes.

More than a hundred years ago—in 1807—Benjamin Gibson, an Englishman, made very sound recommendations for the prevention of blindness, advising that every child's eyes be washed immediately after birth with, as he expressed it, "a liquid calculated to remove the offending matter, or to prevent its noxious action."

There are many references of a similar nature to be found in medical literature, but in 1881, Professor Credé, a Leipsic obstetrician, made the most valuable contribution to this subject which had thus far been offered. Briefly, he advised that every child's eyes should be carefully wiped from the nose outward immediately after birth, and that a drop of a two per cent

solution of silver nitrate should be dropped into each eye. As a result of this treatment, Professor Credé reduced the occurrence of babies' sore eyes among the patients in his maternity hospital from about one in every ten cases to one in every four hundred. In addition to this preventive treatment, patients were watched for any signs of inflammation of the eyes, these being redness, swelling or discharge any time within the first two or three weeks.

It is on these two measures—that is, the routine use of a prophylactic, preferably some one of the silver salts, in every baby's eyes immediately after birth, and close vigilance for symptoms of inflammation, in order that prompt and skilful treatment may be given—it is upon these two measures that we rest the entire movement for the safeguarding of babies' eyes.

Almost invariably, children who lose their sight as a result of infant ophthalmia are born into the world with normal, healthy eyes. Some time within the first couple of weeks, the eyes become infected, look red and swollen, discharge yellow pus, and finally the sight is lost. Many of these children go through life in utter darkness, although the eye itself is unharmed except for the cornea, which is scarred—shutting out the light much as a shutter or blind darkens a room.

So far as we are able to estimate, about a quarter of all the children in the schools for the blind throughout this country and Canada are blind because of this eye disease, suffered during infancy, and about 10 per cent of the total blindness in the United States is due to this cause—that is, there are about ten thousand persons in this country who are blind because their eyes were neglected during infancy and who might be seeing today had prophylaxis and vigilance been exercised in the beginning.

Quite evidently, there have been some doctors and some midwives who have failed to do their known duty. It has seemed wise to extend not only educational work among the medical profession, and among nurses and midwives, but to inform the lay public of the importance of having every baby's eyes treated as a routine, and subsequently, should symptoms of ophthalmia neonatorum develop, to have that baby's eyes treated—this without any regard to race or color or creed or social status.

Like other infectious diseases—for babies' sore eyes is recognized as an infectious disease—the trouble is due to some kind

of a germ or infecting organism. But, as is apt to be the case when scientific knowledge is popularized, certain misconceptions have gained currency regarding the cause of infantile blindness. Some of these misconceptions are harmless, while others probably defeat the very ends for which the movement was started. One of the more serious misunderstandings concerning the cause of infantile blindness is to be the subject under discussion tonight.

It happens that there are several organisms that may produce inflammation in babies' eyes, the one most frequently found being the gonococcus, while the streptococcus, pneumococcus, Koch-Weeks bacillus, Klebs-Lefler bacillus, etc., bring up the rear. There was an early impression that the gonococcus was the sole cause of inflammation of the eyes of the new-born, and unhappily that impression has become very widespread among the lay public. I say unhappily, because, as one can readily understand, if people at large believe that babies' sore eyes result only from gonorrhoea, many mothers will object or refuse to have preventive drops instilled into their babies' eyes, because of their belief that there is no gonorrhoea present. Or they may object to this preventive treatment, fearing that it will be taken as an acknowledgment that there is known to be gonorrhoea in the family.

Again, if it is generally believed that only gonorrhoea causes blindness, the parents of a child whose eyes become red and swollen during the first few days of life, will quite reasonably underestimate the value of prompt treatment if they feel sure that the child's malady is not of gonorrhoeal origin. For blindness may follow a pneumococcal infection, and early treatment is just as necessary, as in the case of a gonorrhoeal infection.

Only a few days ago I saw a baby at the Manhattan Eye, Ear and Throat Hospital, who had lost an eye as the result of a streptococcus infection, while the sight in the other eye had only been saved after persistent and careful treatment.

The following paragraph, taken from a recent number of the Journal of the American Medical Association, is pertinent here:

"Stevenson (of Ohio) considers it advisable in the present stage of work for the prevention of blindness from babies' sore eyes, that the old idea among the public that it is always or nearly always gonorrhoeal in its origin, should be corrected. He urges that the laity should be taught the plain

facts, that while a certain small percentage of cases of babies' sore eyes are caused by the gonococcus, the large majority of the cases are produced by the various ordinary forms of pus-producing germs that are likely to be found in any mother; and that the presence of babies' sore eyes does not necessarily imply any guilt or wrong on the part of either parent. So long as the disease is thought to be purely gonorrhoeal in its origin, there will be associated with its treatment and attempts at its prevention a great deal of unnecessary embarrassment to the family and the physician. If such a belief is prevalent the physician will naturally be afraid, in many families, to suggest the use of prophylaxis, fearing that it will be considered a reflection on the character of the mother or father; parents also would be afraid to suggest, let alone insist on, the use of a prophylaxis. As a not necessarily gonorrhoeal disease, its public discussion will be much easier, it will receive more respectful attention, and will not be considered a part of the present almost hysterical propaganda with regard to sex hygiene and other subjects that are sometimes too freely discussed."

If we are to have every baby's eyes given preventive treatment as a routine and remedial treatment when necessary, we must disabuse the public of the idea that infantile ophthalmia is a disgrace.

Information concerning the proportion of cases in which the gonococcus is the exciting cause is meagre. But there has been enough published during the past seven or eight years to warrant our taking a pretty definite stand. Sydney Stephenson, an eminent English ophthalmologist, published, in 1907, a monograph on Ophthalmia Neonatorum, in which he offers more data in this connection than has been contributed by any other one person up to this time. He opens his masterly work by saying that "ophthalmia neonatorum may be defined as an inflammatory disease of the conjunctiva, usually appearing within the first few days of life, and generally due to the action of micro-organisms." This is the definition of a scientific man, and it should be noted that he does not say that ophthalmia neonatorum is any specific infection, but defines it in the general term, "inflammatory disease of the conjunctiva."

Reading further in Sydney Stephenson's book, we find that he estimates that gonorrhoea is the cause of about 65 per cent of all cases of ophthalmia neonatorum, and he bases his estimate upon a study of some 1,600 cases.

In a series of cases reported to the New York City Department of Health during three years, we find that the gonococcus was demonstrated in 51.55 per cent.

Of seven hundred twelve cases reported to the Boston City Department of Health in 1914, the gonococcus was found in but thirty-seven. It is probable that among the remaining six hundred seventy-five there were many cases of catarrhal conjunctivitis.

On the other hand, Miss Helen Keller, writing on the same subject and, I am sure, writing in all sincerity, says "Ophthalmia neonatorum is a venereal infection. Of the one hundred thousand blind people in this country, at least 25 per cent have lost their sight through this infection."

Dr. Stephenson's writings reach but a comparatively small group, members of which do not need enlightenment, but such utterances as Miss Keller's reach a far greater number of persons. It therefore seems most important that this matter should be clearly understood, for in view of the information that we have, it is manifestly unfair to stigmatize all parents of babies with sore eyes as having had a venereal infection.

During the child welfare exhibit held at the Armory a couple of years ago, I contributed a very appealing picture of a little blind girl who had lost her sight as a result of infant ophthalmia. I have no idea what kind of an organism caused that child's blindness. All that I could reasonably assume was that someone had been careless, and that was the message that I meant that picture to convey. Through some misunderstanding the picture was labeled as a child who was blind for life because of the "sins of the fathers" etc., etc. The picture was seen by thousands of persons and attracted a great deal of attention. Had any of the child's family seen it we might have found ourselves involved in serious difficulties. If, on the other hand, it was only recognized by friends of the child's family, we can readily imagine the unenviable position in which the parents found themselves. And the chances are one to two that the stigma was undeserved.

The stamping out of venereal disease will unquestionably do a great deal toward the prevention of more than one kind of blindness, but in the meantime it is only fair that the question of babies' sore eyes should be handled impartially, first to make it understood that the disease does not necessarily have any disgrace attached to it, and more important, to publish widely the fact that any child in any walk of life may have sore eyes and

go blind as a result. For from the practical point of view of prevention, it does not matter much what the organism is that causes the disease. What does matter is that every child's sight shall be safeguarded. And prevention of blindness workers start out from this point—to urge upon all doctors, midwives, nurses and others the importance of the routine use of preventive drops, and skilled medical treatment for all babies with reddened or swollen eyes—lest from neglect they walk in blindness through all their days.

DISCUSSION

ELLICE M. ALGER, M.D.: I have been interested in this subject of ophthalmia neonatorum for many years. When I first began to study medicine, I was taught that ophthalmia neonatorum occurred only occasionally; that it was invariably due to the infection of the newborn child's eyes with gonorrhoeal pus at the time of birth, and that when it did occur, it almost always resulted in blindness. I may say that at the present day the teaching isn't very different.

I was very much interested recently, in looking over some of our text books on ophthalmology, to find that they almost all teach that gonococcus infection is the cause of ophthalmia neonatorum. They almost all explained further down on the page that cases in mild form are due to other causes than gonococcus, but a student gets the impression that it is very unusual for it to occur from any other infection.

When I began to practice medicine I was imbued with the same idea. I realized, of course, that the disease might very easily be prevented by prophylactic measures, but I could not see any logical reason why I should instil any drops in the eyes of children whose parents I knew were moral and clean, and I went for years without seeing a single case of ophthalmia neonatorum.

A little later, when I began to do ophthalmological work, I had a very large clinic in the slum districts of New York, and many children were brought in with ophthalmia neonatorum. At first I was very much disturbed over those children, and expected them to go blind. To be scientific, I had smears from the babies' eyes examined in the laboratory. I was continually getting

reports from the pathologist that he could not find any gonococci at all, and for a long time I entertained rather unworthy suspicions of his skill. I began to take considerable interest in the subject, and as I read it up I found that it was not always a gonococcus infection. I was also very much surprised to find that the disease in the dispensary was not as serious as I had been led to suppose from my textbooks. The results of my experience with dispensary patients seemed to be pretty good. I did not lose any eyes, but it is admitted that about a quarter of all blindness occurs in just such cases, and I began to be interested in studying out the reasons why there should be such a difference in results.

In the first place, we realize now that the disease may be caused by any one of half-a-dozen different germs. If you take the children in a foundling asylum you will find a large percentage of gonorrhoeal cases; whereas in a district where high standards of living prevail you will find, as Miss Van Blarcom stated, the percentage may run as low as 25 per cent or 30 per cent. If ophthalmia neonatorum is essentially a venereal disease, why should a doctor use any prophylaxis except in cases where he has reason to suspect the health of one or both parents. If on the other hand it may be caused by any one of half-a-dozen organisms, which might be present in the most virtuous of families, the prophylaxis ought to be used as a routine. Under the midwives, prophylaxis is used almost invariably; they simply carry out the orders they are told to carry out. Physicians on the other hand are trained to think a little for themselves. If they believe that the disease is a venereal disease, you cannot expect them to use a prophylaxis in every case. If you teach them the truth that only one-half of the cases are venereal, they will see the reason for it and will carry out the practice of routine prophylaxis willingly.

The textbooks all teach that, symptomatically, ophthalmia neonatorum is a modified form of gonorrhoeal ophthalmia, as we see it in adults. Gonorrhoeal ophthalmia in the adult is the most serious infection that human eye can have, and very frequently results in the loss of one or both eyes. But the diseases are not the same. If the mother is diseased, whether she is infected by the gonococcus or some other organism, she has acquired with time a partial immunity to her own germs which she has passed

on to her child, and instead of its having an acute infection like the gonorrhoeal ophthalmia of the adult, the disease takes a sub acute form, and its natural tendency is to get well. But the doctor who has this venereal idea in mind treats that disease on the theory that desperate conditions require desperate remedies; in other words, he overtreats his case.

I was very much interested this afternoon in looking over the papers that were presented in a nurses' examination in one of our hospitals. The doctor who had written the examination paper gave a question about ophthalmia neonatorum. This is the treatment which the nurse wrote out: She said that the eyes ought to be kept in ice-packs for not to exceed three days; there should be a day nurse and a night nurse; that the eyes of the infant ought to be doused out every 15 minutes day and night, and in addition every hour drops of some silver preparation dropped into the eyes. I cannot imagine personally any treatment that would be more apt to irritate the eyes than that. Even the eyes of grownups could not stand such treatment from a heavy handed nurse, without suffering harm. But that is the way not only nurses but doctors are taught, and the teaching accounts for some of the unfortunate results. The one great danger is an abrasion of the cornea, after which an ulceration develops very rapidly, which results in great impairment of vision, or even possibly may cause complete loss of the eye. Often-times over-treatment—turning of the lids and strong solutions result in this very abrasion of the cornea, and is the beginning of trouble resulting in loss of sight.

If we can get rid of this venereal theory of ophthalmia neonatorum, we shall accomplish a number of things at one step. We shall make it probable that both physician and midwife will use the proper prophylaxis as a routine. In the second place, we shall get rid of the reluctance of parents to have drops used in the eyes of the newborn, because they very often are offended or suspect each other. Then we shall secure a very much more rational form of treatment, and a great majority of the cases will get well, if they are not over-treated.

J. A. GEHRUNG, A.M., M.D., F.A.C.S.: I feel as if I had been robbed—the reader of the paper, and the doctor who discussed it so thoroughly, have left me practically nothing to say.

I have always felt very strongly on this question of ophthalmia neonatorum. When a New York Eye and Ear Infirmary interne, I saw the terrible sufferings the little child had to go through; saw the terrible mistakes made by the midwife or by mothers who had taken the advice of people on the block. I fear that a little education is a very dangerous thing, for the layman is not in a position to understand all that is told him, nor to recognize the conditions of a given case and apply properly the small amount of knowledge which he hears. Hence often serious mistakes are made and most valuable time is lost. Hiding behind the false security of a little knowledge, his danger is increased. He is too apt to generalize.

Some people have the idea that ophthalmia is always a venereal disease. I once lost a patient because I prescribed argyrol; the father of this family had learned that argyrol was used for venereal infection. I was insulting the family. The propagation of this knowledge, as outlined in Miss Van Blarcom's paper, I very highly approve of, but not as indiscriminately as it is generally done. Point out the dangers, and how to avoid them, but always counsel, that when the danger threatens or has really come, to go at once to a good physician and not try to apply their meager knowledge for the treatment of cases. People do not understand, and it is hard to get the general practitioner to understand the reason and the importance of why we want prophylaxis in all cases of ophthalmia. To bring this about we have to stop discussing the matter with them and do as they used to do in olden times—simply make them do it. The fear of hurting the doctor's feelings, insulting the mother or father by suggesting the treatment, should be put in the background. The baby has a right to his eyes, and that alone is to be considered.

The baby belongs to the State. Abroad they are commanding all who were once babies, but since grown to be men, to lay down their lives for the State. The baby has the right, and must see, so that it can be a useful servant of the State, and hence the State must safeguard its eyes. As physicians are licensed by the State; are permitted to practice after passing certain examinations, the State has a right to make laws to compel the physicians to do what is known to be good for the best interest of the children of the State, and I maintain that the sooner we have these laws passed compelling prophylaxis in every case, the sooner will it

be done. We will never get there the way we are going. In the Workmen's Compensation Act which has just been passed, the doctor's fees were limited by law, and if we doctors submit to this law then we will certainly stand for a law demanding sanitary measures for babies' eyes.

To emphasize the point that was made, very few cases are really of venereal origin, but in every case of inflammation of the eyes, if an abrasion of the cornea takes place, the babies are liable to blindness.

Cleanliness is next to godliness, and in no condition is cleanliness next to godliness more than in the handling of the eyes of newborn babies. The nurse, the doctor, and everything that comes in contact with this child should be absolutely clean. The poison water of the bath is one of the most dangerous things. I maintain that the prophylaxis should be administered at the time of birth of the child, and also after the child has been thoroughly washed, cleansed and put to sleep, then another drop can be instilled. To postpone the bath for several days, as is sometimes done, is absolutely wrong; and it loses its terrors if we give the second prophylactic treatment.

There is only one way to bring about recognition of things and that is by the fear of the law. You can't talk to the midwives and make them do things by appealing to their reason. There is only one way to bring it to them or to the timid physician—he will not let anybody tell it to him, so he has to be compelled, by a man in a uniform, if necessary.

Blindness is a terrible thing; we look at it as a slight thing. We see the blind coming along happy and smiling—something I can never understand. Recently I was lost for several hours in a fog on the bay—about me there was nothing but grayness. I felt as though I had no eyes; and the thought that I might have been like this forever was something terrible. Think of these little babies; not only grayness but blackness. No hope just because somebody is afraid to have their feelings hurt. The baby's eyes are worth a lot more than anybody's pride, either in the husband or wife.

Make the laws and enforce them.

The part of the Discussion given by Dr. de Forest does not appear in this issue but is being held for amplification.

THE JOURNAL OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

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NO. 2

A JOINT MEETING OF THE COMMISSION ON SOCIAL MORALITY OF THE NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION AND THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NATIONAL YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING, 600 LEXINGTON AVE., THURSDAY, FEBRUARY 25, 1915.

THE FOLLOWING PAPERS WERE READ:

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The Executive Committee, realizing that it is difficult for the members of The Society of Sanitary and Moral Prophylaxis to keep in close touch with the details of the Society's work, and feeling that it is important for them to do so, arranged the program for the meeting of February 25 with the hopes of presenting, through the representatives of several organizations before which the Society's lecturers had spoken, the results of these lectures and suggestions for the improvement of this department of the Society's work. Their remarks and comments taken from reports upon other lectures are presented in this number of the Journal.

The May 1914 issue of the Journal has been exhausted. The office has frequent calls for this issue, and would greatly appreciate it if any member would kindly return to the office any copy which he may have.

A LECTURE TO A WOMAN'S CLUB

MRS. A. C. FISK

*Chairman, Committee on Literature, New York State
Federation of Women's Clubs*

The club women of today are advanced along all lines of work for human betterment, so naturally they are awake to the necessity for sex education. To their minds the chief problem, however, is the who, what and how of its presentation.

Of first and of chief importance is the personality of the speaker. There are subjects which can be presented by almost anyone, and still have a most telling effect; but this, being of so intimate a nature, takes on the color of the lecturer's personality. Consequently, if the speaker be lacking to the slightest degree the essentials of personality, charm, refinement and idealism, the subject is in danger of losing that element of beauty which it so much needs to give it its proper place in the minds of its hearers.

It is the positive side of this subject which should be presented to the club women. Without doubt, it is necessary for them to become acquainted with the awful consequences of immorality, and to have some idea of the widespread nature of the consequences; but only as a sort of background to the great and inspiring truths which form the positive side of this question. Let the shadows be simply referred to in passing; but dwell upon the beauties of the right ideals.

Equally essential with these two requirements is its manner of presentation. We cannot do more here than simply say, there must be no hesitancy, no beating around the bush; no mistaken use of bluntness under the guise of frankness. A straightforward manner, an idealistic presentation, a vision of beauty—these are the requirements of a successful speaker upon this vital subject.

One of your lecturers, who has spoken before my clubs, combines these essentials of personality, and her talks always result in requests that she may speak again. I rejoice that your Society can send to our clubs such representatives to present this work, and I hope that in the future much will be done by your body along this line. I believe that the club women of the country are waiting for the right speakers to be sent to them.

NAVY YOUNG MEN'S CHRISTIAN ASSOCIATION LECTURES

JEREMIAH HOLMES

Secretary, Brooklyn Navy Young Men's Christian Association.

It is a pleasure to come tonight to your meeting. I feel somewhat as I did once years ago when my teeth chattered a little more readily than they do now, when I had dinner at a girl's college and was the only male on the horizon. I would not have you think, however, that I am unhappy because a large proportion of my evenings are spent in an environment radically different. I am usually about this time between decks on one of Uncle Sam's great dreadnoughts. There is usually a great gun over here, and in the corner, there are anywhere from 50 to 200 of Uncle Sam's boys in their uniforms in front of me; there is a steel deck overhead, and there are more explosives than I like to think of under my feet; but so far, however, I have been spared and I trust that nothing unexpected will send me skyward, if not heavenward, sooner than I anticipate—so to change my environment as delightfully as I have tonight, is a real pleasure to me.

I am here to testify to the value of the splendid work being done by the Society with the very long name. This is one of two Societies with long names that I do not always, when I am a bit tired, attempt to recite. You know which one I have in mind tonight. They have been exceedingly helpful to us in our work. You, who are leaders in the Young Women's Christian Association, know that we are called upon for peculiar qualities and specialized messages in treating this great topic that we are all considering tonight. I feel that organizations such as ours have great difficulty in finding the right kind of speakers. If it were before a group that had no special responsibility, it would be different, but with us, emphasizing as I feel we always mean to do, the fact that we are a Christian association above everything else, that we are not an athletic club primarily, that we are not a seminary or a man's school, that we are not a social settlement, that we are not really much of anything if we are not Christian,

that all these things blended in themselves, the difficulty comes in to find the right kind of speakers.

Tonight they offer to us some excellent speakers, one in particular that reviews very largely.

I think you must all recognize that the Navy presents one of the great harm centers in this problem that we are facing tonight. If you have not thought of it before, you can readily see why it is so. The boys from the West, from the South, the boys from all over this great land, particularly the boy who wants to see the world, wants to see the great ocean, come into the Navy by thousands. We have between fifty and sixty thousand of them now and many of them have grown up in just such Christian homes as our own, and have been under mother's care, and then come, through the enlisting officers, into this great new world and they discover that nobody knows very much about and nobody cares. When they are in port, every other evening the boy can go ashore and stay all night. About every other week he can go on Saturday and remain away until Monday morning. Twice a year they are given thirty days furlough. Frequently, if home is too far away, and they have a fair amount of money, they spend it in some city like this. Freedom from restraint, then the lack of moral and spiritual influences, and the constant thought that nobody cares, starts them off on the wrong path.

You may not know we have had a great lack of chaplains. Our Navy has increased rapidly. A very large proportion of our ships have no chaplains whatever; the small ships never see a chaplain. One of our boys wrote us sometime ago: "I started a Bible class the other day with the help of the other two boys, and we started the church call and they said it was the first time the church call had been heard on this ship since the Spanish War."

It is not surprising that the peculiar temptations of the Navy come pressing in on that boy and often—and this is not surprising—he yields. I cannot tell you very well, without talking more plainly than I ought to this sort of audience, how distressing this condition is in the Navy. While a better class of men are being enlisted, while the personnel of the Navy is improving day by day, there is still an old remnant that is pretty degenerate and pretty low and the dominant influence still is the kind that drags the boy down. The chaplains of the ships, also, as far as this particular subject is concerned, are inclined to feel that it is a little out of

their province, and that the surgeon of the ship is responsible for extending knowledge of this kind. There is a surprising lack of such knowledge among the boys themselves. The instruction that the boy should get as he is growing up, that he should get in his home or in his day school or Sunday school, is sadly lacking. I asked a group of 110 men a year or so ago—"How many of you boys had any instruction at home along sex lines?" Thirty-nine men out of 110 had received some instruction along these lines. Then I said, "How many have received instructions on board this ship?" Only twenty-four had received instruction in a general way. The plan used to be, the surgeon would take the men in groups and give them certain instruction. Later it was changed so that the officers at the head of each division (the men are divided into divisions) were asked to instruct the men. Sometimes they were not fitted to do it; often they did not feel like doing it and frequently the boy suffered. Some printed information is posted on the ship, but even that is not always available. I find this lacking frequently.

We are given permission to hold various meetings down in the Navy Yard and aboard these battleships at night and we have felt that the needs of the men should be recognized and dealt with. Thus we have, after some careful investigation, concluded that alcohol and the sexual vice are the two primary discharging centers, and we mean to deal with them through the medium of the strongest speakers we can find. At first we were inclined to turn these special meetings over to our physical department. They were inclined to present the scientific aspect to the men. But it seemed to us, after further consideration, that this was not the wisest and best program and so we began to associate with the talk some of the old Gospel hymns. Then we began to swing in topics of the Old Bible. Now our policy is to present this problem from three points of view.

In the first place it is a vice. We are now giving that point of view largely to the medical men whom The Society of Sanitary and Moral Prophylaxis send to us. The next point, that we are emphasizing briefly, is that certain aspects of this subject are trying. We say that it is a sin; that it affects man's immortal soul; that lust in the heart is the vital problem; that the battle-ground of the human being is back there, and then we appeal to the men to count on God in that fight, finally closing with an

earnest prayer for God's help in the battle. That seemed to us the wisest and best treatment we could give.

As to results, they are difficult to summarize, and it is hard to secure anything that gives us very definite information. The men come very freely—the simple announcement of the fact that a talk will be given will draw them more largely than the finest program of music. They come very freely; they listen very intently; they take away any reasonable amount of printed matter that we care to hand to them, and from what we gain, the predominate topic of conversation on the ship the next morning is along the line of the talk the night before!

During the three years that I have had something to do with this work, we have had largely to do with this organization under whose auspices we are meeting tonight. We have had some sixty or so of these meetings, with an attendance of about 5,000 men. There have been some specific cases of men who have told us that the lecture came in just the nick of time. I sat in my office tonight before coming over, and just outside my office in the "den" a boy sat at the piano: I recalled the time he came to us after such a meeting, when we had encouraged personal interviews with the doctor, and how he told me afterwards, "You caught me just in time." I remember another case—but I will not go into these cases, despite the fact I could enumerate a good many, but we love to feel that there have been many more. I cannot help emphasizing that I believe this work is of tremendous importance, that my own desire is that we shall do a great deal more of it—we average about 2,000 men a year. It is a pitifully small number, when you think of fifty or sixty thousand of boys in the Navy and that all the dangers of the great city are waiting to get them. We little realize what some of the dangers are that lurk and prey on them, and for our part we can say that the ministry of this organization, and from what I know of their printed matter, has been wonderfully good and my only suggestion would be—find speakers! I know we shall always have the opportunity to place them before men who are hungry for this theme. The one sad thing about it is—if they could only have known it before.

HOW A SEX EDUCATION LECTURE HELPED A SOCIAL SETTLEMENT

JOSEPH H. KOHAN

President, Social Guild of Williamsburgh

When I had been invited I thought at first it would be a meeting for the Society of Sanitary and Moral Prophylaxis, but now, of course, my honors have been increased.

Mr. Holmes' point of view related to the work done by the Christian Association. There is a very large work going on in our own city that of necessity is not performed by the Christian Association, and I am referring to the so-called settlements.

You know there are a great number of young men and women who are growing up to surroundings over which no one exercises any over-seeing powers or duties. The parents of these men and women are usually foreigners, and they do not themselves understand the conditions under which their boys and girls have to live and grow up, and far worse, they have no outlook.

Now each one of us, when we have the opportunity to go to the country, brings back with us certain impressions, and somehow or other impressions that linger longest in my mind are usually those of some high prominence. As you look off into the landscape and see a high hill, you come back with that in your mind; and so when I go back to my own college years I find just this very thing, and there is one prominent thing that stands most distinctly in my memory and that occurred in my junior year. At that time the men were invited to come to a lecture. That was the first lecture I had ever received on Sex Hygiene and that lecture of all lectures is the only one that is still fresh in my memory.

After being out of the University for a number of years, I became familiar with a section called Williamsburgh. Williamsburgh is a part of Brooklyn, and is probably the most congested of any portion of Brooklyn. Not only are the houses poor, but the people are miserably poor. Some of the people are poorer than those on the East Side.

It is somewhat over a year and a half ago that a handful of men and women formed a little settlement club. We could not raise any money and there was not a single agency in the entire neighborhood that was doing anything, so we began our work. We are working out a rather interesting experiment I think—so far we are paying for everything we get; we pay our way. We are a democratic organization and admit everybody.

About a year ago, shortly after we got our organization started, one of the physicians came and said, "I should like to have a lecture given on Sex Hygiene." I did not feel sure that the time was just right, but bearing in mind the lecture I had heard, I said, "We will take the chance," and applied to the Society of Sanitary and Moral Prophylaxis for a lecturer. Every seat was taken; the place was jammed to suffocation. One of the finest and most beautiful talks I had ever heard was given, and I could see that those present were not only interested but were carrying away a message with them. After the talk I spoke to a number of the men and found how valuable the talk had been to them.

This year the same lecturer came again, and, since the Guild had grown during the year, addressed a much larger audience. The membership of the Guild is now so large that we have organized chapters of from 100 to 125 people. These chapters, of which there are now six, meet once in six weeks. The purpose of the meeting is purely social. I have met four of these groups in the past month, and on each occasion I have talked to them about the lecture on Social Hygiene. Criticism had come to me from one of the ladies present, and I wanted to ascertain the attitude of the majority. These people are not educated people, but they are all intelligent. They are just the working boy and girl—young man and young woman. Everyone told me that the lecture was helpful and they were glad it had been given.

I asked further, "Do you feel that a single lecture is sufficient?" And a few said they thought it was because they had feared to go further into the subject, but the great majority felt that the single lecture was not sufficient, that after their interest had been aroused; that after they had been warned, it was but right and fair to them that they should know more—something more constructive. That, of course, implied that the single lecture should be followed up by further lectures and more extensive study. Of course, that brought up the question as to

whether this more intensive study should be given to mixed groups, and it was decided that it would probably be better to divide the groups.*

Now I say that work of this kind must go on. It is sometimes difficult to know just how to make your work most useful. It is quite simple, of course, in the Navy when you can have your men who are looking for reform to come to you, but it is much harder to have this knowledge brought to the average man and woman. That, I think, presents the most difficult problem. We are interested in all social reform, and it is the most important of any social problem, although we probably do the least with it.

*The Society of Sanitary and Moral Prophylaxis is not in favor of giving lectures to mixed groups—whenever an exception is made, the subject is the broader phase of Social Hygiene rather than any definite sex instruction.

THE RESULTS OF LECTURES TO GIRLS IN A LARGE MAIL ORDER HOUSE

MISS VIRGINIA E. SPENCER

Welfare Secretary, The National Cloak & Suit Co.

There is today increased coöperation between the home, the school and the factory. This is expressed through the continuation and coöperation schools, and the welfare departments established in nearly all industrial organizations. Increased technical efficiency is attained through the schools, while a broader conception of ethics is being developed through the welfare departments.

The business world is not only becoming a vast educational field but it is also being socialized. The questions of development of character, forming of splendid ideals and perfect self-realization through work are all vital questions in the best business organizations of today. The answers are being found through opportunities for recreation, such as special classes for dancing, music, dramatics and athletics, or more serious work in domestic training, sewing, millinery, household economics, etc. The questions of health, personal hygiene, clothes, are naturally not left out of these courses. On the social side there is probably no event that is of deeper interest, or has a more direct bearing upon this Society's problem than the party arranged to celebrate the departure of some fellow worker about to be married. The girls go on year after year organizing these affairs, happy in the thought that such an occasion will sometime be their own.

In such setting, instruction in social hygiene naturally finds a place. The home and the school have their place—a very important one—but there is also a place of great importance in business life as it is organized today. Such instruction under these circumstances becomes a part of a whole, and has a wider range and a more direct and vital interest than the instruction can possibly have which is given in the home and in the school. The subject becomes a practical one that has a direct bearing on the individual and on her future development. There comes

through such work a vivid realization of the individual's responsibility.

In September 1912, courses on sex hygiene were begun in the National Cloak & Suit Co. by one of the Society's lecturers. Each course consists of four lectures. There have been 150 lecturers to 1700 women, each lecture lasting one hour. These lectures were at first given half on the employees' time and half on the Company's time, but the course this year is being given entirely on the employees' time, and appreciation and enthusiasm have steadily increased, despite the fact that the work was no longer partly on the employees' time. One has only to hear these lectures and get the spirit of the listeners, to be convinced of their great value.

The girls are very eager and earnest and they remain of their own accord to discuss various phases of the subject with the lecturer. The questions asked show a right attitude of mind. There is no element of morbid curiosity revealed. The question has sometimes been raised whether lectures dealing with sex would not result in an increase of prurient discussion of the subject. This has not been the experience here. On the contrary, reports of some of our more thoughtful girls show that the reaction has been thoroughly wholesome and has resulted in correcting wrong information and raising ideals.

WHAT A NEW YORK CITY HIGH SCHOOL HAS DONE*

JAMES E. PEABODY

Head Dept. Biology, Morris High School

Last autumn, while conducting a conference of Massachusetts superintendents, principals, and teachers of biology, I outlined a series of propositions relative to sex instruction. They were submitted to Dr. Charles W. Eliot, President of The American Social Hygiene Association, and were modified in accordance with his constructive suggestions. The propositions were read last December at the Syracuse meeting of the New York Association of Academic Principals, and again in February at the Richmond conference of the Department of Superintendence of the National Education Association. The propositions seemed to meet with general approval, and in spirit, at least, they are in entire accord with the resolutions on the subject past at the Richmond and at the St. Paul meetings. These are the propositions:

1. The normal child seeks to know the source of his being, and naturally questions his father or mother.
2. The average parent either silences all questions relating to these topics or is evasive in his answers. Seldom does the child get any satisfaction from this source.
3. The child, therefore, turns to other sources of information, and two unfortunate results follow: first, much of the information he gets is untrue; and secondly, the parent loses a great opportunity to keep in sympathetic touch with some of the most vital problems of his child.
4. There are two reasons, at least, for this "conspiracy of silence" on the part of the parent: first, his ignorance of the significance of the essential facts of the reproductive process; and secondly, his incapacity to expound this subject, largely because he has no scientific vocabulary in which to express himself.
5. Both these needs of the parent of tomorrow should be supplied in biological courses that treat of the function of reproduction as a universal and beneficent process of all living things. And we might add that biology is the *only* subject in which these facts can be presented in a normal way.
6. Not only does the child need to know in clean and whole-

some terms the essential facts of reproduction, but even more thru the stormy days of youth does he need parental counsel. At this time the mother should give wise counsel to the daughter. The father, too, should explain to the boy the meaning of physiological phenomena which frequently frighten the youth and drive him to the quack doctor.

7. The fearful prevalence of venereal disease is becoming an increasing peril to our civilization, especially in cities. Most of the cases of blindness of the new-born are due to this cause. Yet the average parent gives absolutely no warning to either son or daughter of this peril.

8. It is, therefore, evident that in every community the teacher, the physician, and the clergy should do all in their power to arouse the parents of today to some sense of their responsibility in these matters. This may be done by talks with individual parents, by small conferences of interested fathers or mothers, and by a distribution among parents of carefully selected books or pamphlets in which the facts are presented in a thoroly wholesome fashion.

9. It is entirely practicable and wise, in my judgment, to present in biological courses the explanation of the reproductive processes of plants and of animals, even as high as the birds, and boys and girls in many cases are able to apply the facts and principles thus acquired to the reproduction of human beings.

10. Sex hygiene, however, is an entirely different matter. It involves discussion of the personal problems of girls and boys, problems which most of them have not discust even with parents or the family physician. And it is this aspect of sex-education which we, as teachers, hesitate to enter upon in the classroom, at least until a somewhat clearer trail has been blazed for us. Yet it is this very practical kind of instruction that is sorely needed by our boys and girls.

In the first place, it may be pertinent to ask why it should be expected that the average teacher, especially one who is young and unmarried, should be any better fitted to give this instruction to boys and girls than are the parents. And even tho the teacher may have received adequate instruction in sex-hygiene, the problem of presenting the needed information is most difficult.

In New York City over 40 per cent. of the high school pupils are taught in classes where boys and girls recite together, and in

the smaller cities and towns of the country mixt classes are practically universal. But, urge the advocates of sex-hygiene, we should separate the two sexes and then give the necessary instruction. If much definite teaching of the subject is to be given in the public schools, this separation must of course be made, but experience has shown that when one part of a division is isolated for special instruction, unfortunate self-consciousness on the part of pupils seems to be the inevitable result.

11. That this subject may be taught in such a way as to influence the *life* of our boys and girls the instruction must be given by men and women who have high ideals. It was Emerson, was it not, who said "What you are speaks so loud that I can not hear what you say." It is useless and worse, then, for a frivolous mother or immoral father, or a characterless teacher to attempt to enter this field of sacred duty. To be successful here mere knowledge is not enough. The problem can be solved only when parents, pastors and pedagogues co-operate wholeheartedly in this great movement. In the New York City schools biology is required thruout the first year of the high school, and just as much time in the curriculum (namely five periods per week) is assigned to this subject as is given to any other in the first-year course. A similar time allotment is becoming more and more the rule thruout New York state. In outlining the course in elementary biology, our committees have constantly aimed to bring into the foreground the relations of biology to human welfare. Hence, we are spending relatively little time in teaching our young students comparative morphology, microscopic anatomy, and theories of evolution. Instead we emphasize the functions of all living things—food-getting, digestion, assimilation, respiration, and reproduction—and we devote a large amount of time to the economic importance of plants and animals, to the necessity of tree preservation, insect extermination, bird protection, to the hygiene of the teeth and skin, to healthful diet, efficient ventilation, prevention of disease, and to hygienic habits of study. That our students on the whole are thoroly interested in this subject is evidenced by the fact that when over three hundred of those in the first part of the second year were asked which of their four first-year subjects they enjoyed most, the answer of 53 per cent. was "biology." Only 34 per cent. however, stated that biology was their easiest subject.

Two years ago the city adopted a new biology elective of five periods a week for our third and fourth-year students, a course devoted to comparative physiology, personal hygiene, home and city sanitation. In our own school this term there are seven divisions of students (over 200 boys and girls) who are following this course and here we have abundant opportunities to be of service in giving to those who are to be the teachers and home-makers of tomorrow some of the wide applications of biology to human welfare.

Such is the field that has opened up to us biology teachers, and in presenting the subject even in the first year we believe we are helping our 2000 boys and girls to answer some of the deepest questions of their lives—namely, those that concern the perpetuation of life. In the plant study especially in connection with flowers we lay a broad foundation for the study of reproduction, and introduce terms like sperm cell, egg cell, fertilization, and embryo, terms which later are employed in considering the reproductive processes of insects, fishes, frogs, and birds.

In the elective courses we can carry sex instruction much further. Even in mixt classes our students discuss in scientific terms, and apparently without any self-consciousness the function of reproduction in all groups of animals including the mammals. In this connection we emphasize the deep meaning of the home as a prime factor in evolution, the importance of right choices in marriage, and the tremendous significance of heredity both to the individual and to society. No part of this study makes a deeper impression than does the contrast between the heritage in the Jonathan Edwards and the so-called Kallikak family. Many have been the expressions of appreciation that have come to us from our most thoughtful boys and girls for this frank presentation of human problems.

But classroom instruction specific even as this does not touch the real heart of the sex problem of the adolescent boy; and some of us, remembering the experiences of our own boyhood, have long felt that we ought to go much further with some of the boys whom we had come to know rather intimately. For the past ten years I have been in charge of the school printing squad and another of our biology teachers, Mr. Mann, has been coach of one of the most successful high school gun squads in the United States. Here we have a group of fifty to sixty picked boys who

know and trust us. Last year we divided these boys into groups of eight to fifteen each, and invited them to meet us in one of the laboratories after school hours. There we reviewed the whole process of reproduction from the lowest organisms up thru the flowering plants to the vertebrates and man; we warned them of the dangers of sensual indulgence and of the perils of venereal disease. But thruout all our discussion we emphasized the splendid calls to chivalry in the treatment of the opposite sex, the rewards that are open to those who live clean, manly lives.

Some of the boys who have attended these conferences have organized other groups of their boy friends for this instruction in sex matters. As many as 40 have been in attendance for over two hours at some of these meetings. The response of the boys in these conferences has always been most satisfactory. Scarcely any of them have received the needed instruction at home. In not a few cases they have told us of their terrors on reading quack advertisements, and of their feeling of relief on learning the truth. In all this work we are most fortunate in having the hearty support and sympathy of our principal, of the city superintendent and of many of his associates.

We men teachers could, of course, do nothing to instruct the girls in these more intimate matters, and none of our women teachers felt herself prepared for this work. The girls, however, need this personal counsel perhaps even more than the boys do, and several of those who were taking the advanced biology asked that further instructions be given. We were most fortunate in being able to secure the assistance of one of the lecturers of The Society of Sanitary and Moral Prophylaxis. We told our senior girls that the first lecture would be at 2.45 in one of the study halls. Seventy-five girls appeared and for two and a half hours listened and plied the lecturer with questions. And, if you could have seen their shining eyes as they left the building, you would have become convinced that the problem of sex instruction was solved so far as these girls were concerned. At the second lecture, 175 girls crowded into the study hall and so eager were those who had missed the first lecture to hear it that they persuaded the lecturer to come again the next week. Other girls in the Senior class who had not taken the elective course in biology felt so keenly the need for this special help that they

brought notes of approval from their mothers, and persuaded the lecturer to repeat her talks for them.

The lecturer, knowing my deep interest in the subject, kindly allowed me to look over the eighty or more written questions that were handed in. Most of them showed real hunger for wholesome information to counteract the misinformation they had received. We count ourselves most fortunate in securing this lecturer's promise to continue the work and we plan to have conference hours when the girls can consult her as to their individual problems. Can you see any possible danger in this movement? We urge our boys and girls to talk over freely with their parents what they have heard, but not to discuss these matters with their schoolmates of either sex.

The problem of sex education is so tremendous, especially in a large city like New York, that any work a few individuals may do seems small indeed in comparison to the needs of the hour. In spite, however, of the crying need of widespread sex instruction, I have grave doubts as to the efficacy of lectures given by outside physicians or other physiological experts. This method, as you know, was tried in Chicago and abandoned. Sex education is too vital and personal to be given in a wholesale fashion. Children need especially in these matters the individual touch and counsel of those whom they already know and trust.

In conclusion, may I say that I am optimistic enough to believe that at least the next generation of teachers and parents will be trained to deal with the problem far more intelligently and courageously than have we. In order that this may be accomplished we need to curb the reckless agitator for compulsory sex education, to give sane and wholesome courses dealing with this subject in all normal schools, colleges, and theological seminaries, to lead the children in our public schools to appreciate something of the far-reaching importance of the process of reproduction, and above all, to seek in every way to arouse in parents a feeling of deep responsibility in these matters to their children and to society.

*This article contains the substance of an address delivered by Prof. Peabody before the National Education Association at St. Paul, July 1914, before 1000 people.

EXTRACTS FROM REPORTS OF LECTURES

Lecture at The Studio Club of New York on March 9, 1915:

"The lecture was a most helpful and inspiring one. The girls lingered for nearly an hour after the lecture to ask questions and advice on special problems of marriage as they saw it. I was greatly pleased at the results."

Lecture at Henry St. Settlement on April 15, 1915:

"An extremely interesting, courteous, and responsive group of girls. These girls asked numerous intelligent questions. It has come back to us that they reported to their mothers much of what they heard at the talks. And it is gratifying to learn that the mothers expressed themselves as being greatly pleased that such talks had been arranged for their daughters."

Lecture at the Tiny Tim Society on April 5, 1915:

"The lecture was admirable in every way and thoroughly interested every woman who was present. The subject was treated so frankly and yet with so much earnestness and sincerity that it made a deep impression upon the listeners, and many of the mothers present expressed their pleasure at hearing these matters presented in such a thoughtful and satisfactory manner. I feel that it has been a great privilege to hear the lecturer."

SOCIETY OF SANITARY AND MORAL PROPHYLAXIS,
105 West 40th Street, New York.

GENTLEMEN:

Much to my regret, I shall be away from the city on February twenty-eighth, and therefore cannot testify as you wish to have me.

Your Society is doing a great and very necessary work. Mothers need the lectures; they should know the dangers to which their young people are exposed, and they should be able to advise them from a reasonable and scientific standpoint. Merely saying "Don't" is of no use. Mothers must be taught so that they may teach the rising generation.

With hearty good wishes for the success of your Society, and thanks for its helpfulness in the past,

Yours sincerely,

KATHERINE D. BLAKE,

*President, Association of Women Principals of
Public Schools of New York City.*

SOCIETY OF SANITARY AND MORAL PROPHYLAXIS,
105 West 40th Street, New York.

GENTLEMEN:

We, the members of the Lincoln Literary Club, of the Bronx House, who have attended your lectures, extend to you a most hearty vote of thanks.

We are unable to express our gratitude for your kindness, as you have so emphatically, so strenuously, and in such an interesting way, enlightened us upon subjects from which we have derived much good.

We are most thankful to you for explaining us the meaning of "*Loyalty*," as from that time and on we have realized the value of that habit, and we are practicing it most seriously.

Hoping that we will be lucky enough to meet you again, I am,

Respectfully yours,

SIMON R. BEHMAN,

Secretary.

New York City.

CONSTRUCTIVE PREVENTIVE WORK THROUGH MORAL EDUCATION

DR. MABEL S. ULRICH, Minneapolis, Minn.

Lecturer for The Commission on Social Morality to Normal Schools, Colleges and Universities

I suppose every reformer goes through practically the same evolutionary stages. There is the stage of fine enthusiasm when he or she is out first and foremost to cure the evil which seems above all evils to menace the race. Then follows the inevitable stage of discouragement, until that faith which is the very essence of all true reform brings out the idea of prevention, and he starts forth with new vigor. Then I think he begins to be tremendously fascinated by the possibilities of law. It seems now as if that were inevitably the way to get at the problem. It is not until he goes through a great deal of pain and suffering that he becomes convinced at last that no law is ever more than a sieve, unless it is backed up by public opinion.

Then at last comes to him the splendid idea of working primarily for the next generation. I think we all reach the point, where realizing that we probably cannot hope to see our work really tell for very much, we plan to stir up enough excitement and interest in the particular subject in which we are interested to feel that it is going on into the next generation. It is the next generation in which I am particularly interested. It is because of the fact that I have become convinced that the only way to solve any of these problems in which we are so involved is through the child, that I am now going around to the universities and talking to the future mothers and teachers.

I do not mean by this that law can not do anything, but law can do very little until we have the necessary education to demand the enforcement as well as the passage of laws. I believe social justice and industrial justice can do more to-day than law, but these also we shall not get until we have more social education. Our real point of contact, therefore, should be the child, training him not only to the point of resisting disease, of resisting temptation, but also to the point of demanding justice and fair-

ness and decency for himself and all those with whom he associates. When we reach that point in education, we can talk with much more intelligence of these great problems of prostitution, etc.

During the past several years I have talked to mothers and I have talked with many hundreds of girls, and out of these interviews I have gained rather definite convictions as to the kind of sex education from which we may hope anything at all.

I believe, then, that the most important part of all this education in morals—of course, that is what it means ultimately—is the education of the preadolescent child, that if we can get for a child a real moral back-bone by the time of puberty, a body and mind as well disciplined, well controlled, as is consistent with the limitations of child psychology, after that time our problem is going to be comparatively simple. Now, of course, the only way to reach the pre-adolescent child is through the mothers, through the fathers—although I do not hope very much from the fathers—and through the school teachers. The trouble has been in the past that we have laid too much emphasis on such questions as how much we should tell the child, how old the child should be when we begin to tell, etc. Unquestionably in an audience of this sort I do not have to discuss whether or not a child should be told the stork story or whether he should be told the truth in regard to the origin of life. But even here there are doubtless many differences of opinion as to how this information should be imparted and probably an exaggerated sense of the danger of doing it wrongly. The mere facts of sexual reproduction after all play a comparatively small part in sex education. If we start young enough and tell the truth, without any self-consciousness or evasion, I do not think we can go far wrong.

Of course, tonight I shall not have time to go into the details of this education of the pre-adolescent child, but I want to lay stress on the fact that every time the child is allowed to get its own way when he should not have it, we are undermining his sex control later on. There is not the slightest doubt in my mind that our greatest trouble today arises from the mere lack of discipline. I do not believe there ever was a time in the history of this country when our young people were so flabby morally as today. I do not mean to say, immoral. I mean so morally soft—so hesitating as to just what is right or wrong—so experimental

in their attitude toward ethical questions—so shifty in their real moral point of view. Of course, we can not blame the young people; we *can* blame their environment in large cities. And we have to admit, if we are honest, that the American home is about as undisciplined a place as we can find anywhere. The education of the child should start at birth. When you push a pacifier into a baby's mouth when he cries, you have taken the first downward step.

Recently I was talking with a physician at the University of Michigan. We were having a very frank discussion as to what we might hope for with regard to a single standard. He told me that the result of his work was this conviction: If he could get the training of a boy young enough and keep him until he was ten, he would trust him anywhere; but that the great difficulty of boys in colleges now was that their sex interests had been precociously developed and stimulated by smuttiness in school, and by utter lack of discipline in early home life.

There are two very definite sides to the sex education of young children. There is the very intimate side which could only be done properly in the home, and there is the impersonal, biological side, which could very well be done in school. There is no reason why these two should conflict. At any rate, the first point to start with is to get our moral backbone. Again, there should be a definite effort, I believe, to arouse in the young child a conception of the dignity and worth of the human body. (Illustration of children taking pride in their height, etc.) It is perfectly possible to develop on that basis a real solid health ideal of immense value later on. Of course, I know that many clean people are immoral, but I also know that, broadly speaking, physical health and cleanliness make for morality.

The child by the age of twelve should have a clean-cut, simple conception of the biological laws of life. He should have that in such an impersonal way that he takes it for granted just as he takes anything else in nature for granted. He should recognize, although not consciously, that he is one link in this great chain of life and that the laws which govern him govern all life—that he is no exception. He should also have gotten to the point where he appreciates what self control is, and what it is going to mean all through his life in every way, and especially in choosing between right and wrong. He should have a definite idea of what is right

and what is wrong. It does not make any difference whether his idea is a correct or an ultimate one or not, so long as it is a clearly defined idea. At every stage in his life he must feel that he has the power of choice.

One of the great advantages of early biological training is that the child gains a vocabulary. Any one who has talked on sex subjects to an untrained audience knows how many difficulties arise by reason of the lack of a common vocabulary. I remember in speaking to factory girls how extremely difficult it was because we did not speak the same language. The terms I had at my control were the technical, scientific terms. The terms they had I did not understand. So every time I used any unusual word at all, I had to give a definition of it all over again. It made the process extremely slow and difficult. The advantages of a vocabulary are plainly obvious when we get into the vital teens. As soon as the child is well into the adolescent stage his sex education should be less of an objective type, more and more subjective in its tendency. Now the main concern should be with what we may call the more esthetic and spiritual side of life. But no sex education should ever be labeled as such. The child should get his knowledge without his becoming consciously aware that he is being educated along the line of sex. This is true of every stage in his education. Much of adolescent sex education might well be built around the idea of family.

Personally I believe that the feasibility of a true monogamy for society in general is yet to be proved. I have no doubt that we are going to see very great changes in the next generation as regards this problem of sex morality. I believe that monogamy is to be tried out, and I believe the result is going to be one of two things. We are going to have a real monogamy or we are going to have an honest polygamy. We are not going to endure any longer the sort of thing that we have had in the past. If we are to have polygamy, very well; we are going to have an honest one. Most of us do not believe we are going to be driven to that, however. We believe we are going to be able to teach and develop an attitude toward sex and love which shall engender a real monogamy. This sort of thing is being discussed by adolescent girls in the universities today. Many of these girls are interested in these questions without knowing exactly why, or how, or what they are interested in. Almost none of them have any honest,

actual understanding of what "family" means. Almost none have any idea of the thousands of years the race has toiled to make the family as we know it possible. Many believe, or at least suspect, that the family is an old idea which will go out after a while. They have no conception of the fundamental roots of family life. We have of course in this country many kinds of girls. We have the very feminine, intensely conservative girl, and in about the same proportion as we had her before. That sort of girl is usually a good student, usually conscientious, usually not particularly interesting, and does not often do very much afterward, either good or bad. There are also today in every college a good many girls who are extremely alert, full of tremendous curiosity about life, and who are more radical than any group of girls in the history of the world outside of Russia perhaps. These girls are a problem all by themselves; they are the girls who come to you with the most astonishing questions. They are the girls for whom you have to have some reason for right living, apart from that of morals or religion. I used to think that one of the most stimulating appeals worth urging was that of the necessity of pure motherhood. I find, however, that many of these girls seem to care comparatively little about the matter of children. What they are particularly interested in, is the excitement and thrill of the love which is to come to them. They have an entirely different conception of love from their mothers, and they talk about it. The one idea of many of these girls is to find the proper mate who is going to develop their personality, the highest expression of their individuality. (Illustration of a girl, very intelligent, had more than one degree, about twenty-six years old. We were talking about the problem of monogamy and she spoke of it with bated breath. She was tremendously uplifted. Then she got talking about soul affinities. I stopped her and said: "It doesn't seem to me that your two points of view coincide very well." "O, but I mean progressive monogamy," was her reply. She went on to explain how the mate who could develop your personality and reach the very greatest heights with you at one decade was probably not at all the person who could reach these heights in the next decade.) Hence I believe every high school should have a course on the family. Boys and girls should be taught how vital to civilization is this relation; they should be taught how, as far as we know, it is the only ideal from which we

can expect any kind of finely evolved children. One of the greatest mistakes we are making in America now is to let our young people grow up with the idea that the sex relation may be a transitory one. Whether or not you believe in divorce, whether or not you believe divorce should be more free or difficult, the fact remains that it is a very dangerous thing for boys or girls to feel that divorce is just across the way if married life is not what they expected it would be.

Another thing which should be taught to boys especially is the great sin of impersonality. I have talked considerably to men about this problem of prostitution, and over and over again I have been convinced that if every boy could be brought up to realize that the greatest sin in all the world was to treat any human being as a *thing*, as a mere commodity, it would be utterly impossible to have any prostitution at all. It is largely because men are allowed to regard these women as not women but creatures existing for their purposes of lust that we have prostitution. This sin of impersonality permeates all our associations. It is the basis of many of our ordinary difficulties. Here again is an opportunity of education almost wholly neglected. In order to establish this sense of individual responsibility and to uproot the impersonal attitude, I would introduce live courses in civics in the schools. I do not mean that children be taught the Constitution or the Declaration of Independence. I refer to real civics, the study of vital social problems which have to do with the civic rights or responsibilities of all the members of a community.

Until very recently I did not believe there was anything to be gained in scaring young people into being good, but I have come to feel that there is a certain stage in the life of a boy (we will say between fifteen and seventeen) when he feels that there is nothing anybody can tell him; when it is almost impossible to get him to do anything which he thinks at all sentimental; when he is simply overflowing with the sense of his own ego and power to assert his manhood. At that stage a little wholesome fear often does a great deal of good. This is the only time, however, when it does do good, and then probably with only a limited number. I have known instances where a boy has been carried through those years safely when he has been only sternly warned of the consequences of loose living. To give him one straightforward talk (by a person of authority, of course) as to what venereal

disease means often will be of a very distinctive value. I doubt whether fear has any pedagogical value for girls. No girl should be left ignorant of the facts of venereal disease, and their possible bearing on her own health and that of her children. But I deplore greatly the custom of many "sex" lecturers of dealing out to girl audiences representing all ages, overwhelming statistics as to the probable immorality of fathers, brothers, lovers, and friends. To convince a sensitive adolescent girl that ninety per cent. of all the men she has loved and trusted are tainted physically and mentally is a sorry victory for our "Cause"—even if it were true.

Our knowledge of sex irradiations is only in its infancy. That the creative instinct manifests itself in many forms we all agree. The relation of art to sex is surely this, that all creative expression arises from one root. Whether we create a picture or a baby may depend upon many circumstances. But the impulse to create is the primary need which impels now in one direction, now in another. If we recognize this fact, we begin to see that valuable as are the family physician's prescriptions of cold baths, exercise, hardships, etc., for the physical re-direction of "the life-force," the creative arts offer even greater possibilities in our pedagogy of adolescence. And not the arts alone. (Perhaps many of you recall that wonderful, passionate consecration of the young men and women of Russia in the last revolution; how they went joyously into tasks which meant inevitable death or worse. Perhaps you have not heard that when the revolution was quelled, and these same adolescents had no longer outlet for their passion for service, there broke over Russia the greatest wave of sex immorality that has ever been known.) There is no more constructive preventive opportunity to hand than the active encouragement on our part of every form of self-expression to the youth in the teens. The boy should know that he, like John Stuart Mills, may do his most valuable work when he has conquered the desire of physical expression and turned his passion into the channel of intellectual accomplishment.

From the youth of each generation the race gains the incalculable gift of the renewal of creative power—creative power along all lines. In the past we have rashly allowed this power to find its way undirected, taking it more or less for granted that the physical expression was its only "natural" one. Too often

the result has spelt ruin and tragedy. Today we are just beginning to learn better. To suppress evil, negative laws can do little—perhaps nothing. Close every dance-hall, every brothel, every public park if you will by act of legislature. The “life-force” will still be altogether too much for you. You might as well attempt to dam a rushing current without widening its bed. Our business is not suppression, but re-direction—the opening up of new channels. If occasionally we seem to aim at repression, it is not for the sake of repression, but to insure supreme expression when our force has gathered its full power. Fully to understand the possibilities of irradiations is to recognize that both the gratification of sex and its denial may be equally desirable, that the evil of singleness is not that one leads a so-called “unnatural” life, but that all too often no other outlet has been provided and sex becomes inverted or even perverted.

Finally one more word as to why we have had so little success in legislating prostitution out of existence. Thus far we have failed to take into account that the problem has two phases—one concerning the morals of the individual, the other the social efficiency of the community. No laws, however well-framed, can make men and women moral. If the health of innocent as well as guilty were not involved, if there were no economic and other pressure driving girls involuntarily into the life, if in short prostitution were not a menace to the well-being of a community as such, then indeed we should have no reason for legislating against it. Legislation has no more power to control a man’s individual sex-morality than it has to control his truth-telling habits. Only when his sex morality endangers society may law intervene. Many of our law makers have entirely overlooked this distinction with the result that the bills passed have merely become dead letters at once, and served to convince the “average” man of the inevitability of continued prostitution.

We must confine our law making to social evils if we expect results, while we attack personal morality through every channel of education.

THE JOURNAL OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

VOL. VI.

JULY, 1915

NO. 3

AN ADJOURNED MEETING OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE RUSSELL SAGE FOUNDATION BUILDING, 130 EAST 22D STREET, FRIDAY, MAY 7, 1915.

THE FOLLOWING PAPERS WERE READ:

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Charles H. Hastings, M.D.	Mr. Albert Godley
Miss Wenona Marlin	William A. Evans, M.D.
Mr. Frederick H. Whitin	J. H. Landis, M.D.
John H. Hurty, M.D.	James Pedersen, M.D.
A SURVEY OF VENEREAL CLINICS IN NEW YORK CITY AND A STATISTICAL EFFICIENCY TEST	109
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SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

President's Report

EDWARD L. KEYES, JR., M.D., PH.D

The chief work done by your Society during the past year may be grouped under three heads:

1. The maturing of lecture projects previously begun
2. Coöperative work with other associations
3. Opening up of new fields.

LECTURES

Among our maturing plans the arrangement of lectures must take first place. At the outset of our work the lack of any plan of action, as well as the utter absence of experienced lecturers, resulted in the spasmodic giving of single lectures. At first these were delivered by the most competent amateurs obtainable, but gradually within the past few years, the amateur lecturer has been replaced by the professional.

A serious effort is now made not only to select the lecturer whose method is peculiarly appropriate to the group of listeners, but to concentrate upon those groups who are likely to profit most. Our best efforts are expended upon parents, educators, social service workers and others who, themselves, become sources for the discriminating distribution of information. But, as stated in our report of last year, it is preferable, more and more, to replace the single lecture by the group of lectures.

It is necessary in lecturing to mothers, for instance, not only to give them an understanding of the facts of reproduction and sex hygiene; not only to impart to them the proper point of view for the so-called "biological method," i.e., illustrating from the reproduction of plants and animals—we must do more than this. We shall never accomplish our purpose if we stop at these mere facts. We must establish a definite relation between the child's sexual life and its moral training. We must urge the inculcation of the noblest of attributes, the chivalry of boys towards women; the modesty of conduct and dress among girls.

Thus, we have established a course of lectures, of which the first is upon Social Hygiene in general; the second on the problems of childhood; the third on the problems of adolescence; the fourth on the relation of the individual to sex education.

In the first lecture a brief history of the Social Hygiene Movement is attempted, comprising a survey of the attitude of the community towards the suppression of prostitution and commercialized vice, the need of sex education in effecting this, and a plea for the single standard of morals is made.

The second lecture deals with the method of imparting sex education to children, the forms of sexual immorality to which children are peculiarly subject, the questions of self-control, good manners, respect and admiration for one's own body, etc.

The third lecture deals with the problems of adolescence, and where the parents or teachers being addressed come in contact with girls who are working, special stress is laid upon the dangers peculiar to young women working in factories and stores, such as the effect of nerve strain upon their powers of control, the home atmosphere, the parents' sympathy, the value of recreation, the normal and abnormal association of boys and girls. Effort is made to make mothers feel responsible for the conduct and dress of their daughters.

In the last lecture questions are answered covering the whole subject, and representatives of the Health and Police Departments discuss the interest that these departments take in the morals of the community. The Police Department discusses the method of eliminating the disreputable hotel, or dance halls or objectionable moving pictures, etc. The Health Department discusses the questions of municipal health, sex hygiene, and the facilities for treatment in New York City.

During the ensuing year we hope to elaborate a number of courses such as the above, and more and more to perfect our technique in this direction.

CO-OPERATIVE WORK

In order to facilitate our coöperation with The American Social Hygiene Association, our office has moved from the sixth to the eleventh floor of the Tilden Building, where the offices of the national association are located.

We have also extended our coöperation with the Young Women's Christian Associations and the Young Men's Christian Associations, as well as with many local church societies and settlement groups, and have begun to establish relations with the various neighborhood associations, using for our text the able survey made for us by Miss Foote last year.

NEW BUSINESS

Our publications for this year include a complete revision of pamphlet No. 6.

We have kept in touch with the activities of the legislature, and have been represented at the discussion of the bill on quack advertisements, which, unfortunately, has not been reported out of committee, and other bills.

One of our members, Dr. B. S. Barringer, working for our Society in connection with The Association for Improving the Condition of the Poor, has investigated conditions of the clinics for the treatment of venereal disease in New York City. The action of the Associated Out-Patient Clinics upon his report promises certain much needed reforms.

An effort was made to institute a social service department in some of the venereal clinics, whereby we could imitate the work being done by Mr. Michael Davis, of the Boston Dispensary. To this end, the Office Secretary paid a visit to Boston, inspected the Dispensary, the Peter Brigham Hospital, The Massachusetts General Hospital, and conferred with representatives of the Children's Aid Society, the Women's Municipal League, the Board of Health, the Society for Sex Education and three or four other organizations. Unfortunately, the financial stringency has prevented our utilizing the information thus obtained, though we have hopes that during the ensuing year one or more clinics may be induced to support social workers for visiting the homes of this class of cases.

Various other investigations have been conducted, but their results are not yet sufficiently mature to be worthy of note.

In closing this brief term of office, your President is moved to express the gratitude of your officers for the splendid support

given by so many of our members during this year of great financial distress. To be sure we open our new fiscal year with cash on hand scarcely more than one-half what it was a year ago, nevertheless, we feel that we have survived the worst strain, and that as the results of our efforts become more and more apparent, so will our support be more assured.

On the other hand, as a member of your Society, your President desires to thank the real workers upon whom your success depends.

First of all, thanks are due to your Executive Secretary, Miss Olive Crosby, who as Mrs. Frederick H. Whitin has diminished neither her interest in the welfare of the Society nor her activity in its furtherance, and her two very loyal assistants, Miss Catherine Crimmins and Miss Mary B. Edwards.

In the second place, to our loyal band of lecturers who have so splendidly stood by us and in many instances volunteered their service when the need was great and the funds were low.

In the third place, to all your other officers, and more especially to those nameless members of the Executive Committee, whose monthly meeting has been the debating ground for our projects, and whose lavish expenditure of time and energy form the foundation essential to our success.

TREASURER'S ACCOUNT

Balance, March 31, 1914:

Equitable Trust Co.		\$236.60
Fifth Ave. Bank		
General Fund	\$797.77	
Lecture Fund	12.99	
Special	167.00	977.76 \$1,214.36

RECEIPTS

Membership Dues		2,109.27
Donations		
General Fund	2,290.13	
Lecture Fund	317.50	2,607.63
Literature		
Sale of Pamphlets	480.00	
Sale of Journal	10.52	490.52
Sale of Bond		960.00 \$7,381.78

EXPENDITURES

Salaries		2,582.00
Lectures		1,314.12
Office Expenses		
Rent	600.00	
Telephone	102.09	
Stationery		
(including postage)	141.67	
Miscellaneous	199.43	1,043.19
Public Meetings		197.21
Literature		
Educational Pamphlets		
(including cost distribution)	304.70	
Journal	596.13	900.83
Expenses of Appeals		93.20
Office Furniture		71.00
Payment on 1913-14 expenses		9.63
Balance, March 31, 1915:		
Equitable Trust Co.	456.76	
Fifth Ave. Bank	707.88	
Interest at Equitable	5.96	1,170.60 7,381.78

ANDREW J. GILMOUR, M.D.

Treasurer.

ELECTION OF OFFICERS

The following officers were elected for the years 1915-17:

President

JAMES PEDERSEN, M.D.

Vice-Presidents

STEPHEN SMITH, M.D. FRANCES L. STETSON
EDWIN R. A. SELIGMAN

Secretary

MAURICE A. BIGELOW

Treasurer

WILLIAM A. GREER

Executive Committee

MARSHALL C. ALLABEN, *Chairman*

EDWARD L. KEYES, JR., M.D. ROSALIE S. MORTON, M.D.
RAYMOND P. KAIGHN ABBY PORTER LELAND

Ex-Officio Members

THE PRESIDENT THE TREASURER THE SECRETARY

FURTHER BUSINESS

Extract from Minutes of Annual Meeting

Friday Evening, May 7, 1915

(Amendment of Article V of the Constitution)

"The Secretary then presented the following extract from the meeting of the Executive Committee, April 21, 1913:

'*Moved* and *seconded* that greater opportunity be given to friends of the organization to assist it in its work and to secure this end that additional classes of membership should be created to be designated as Honorary Members, Benefactors, Life Members, Sustaining Members, Contributing Members, and Active Members. *Carried.*'

The Secretary therefore suggested that this action of the Executive Committee be endorsed by constitutional amendment at this Annual Meeting, and that Article V, of our Constitution be amended to read as follows:

There shall be six classes of members, viz.,—Honorary, Benefactors, Life, Sustaining, Contributing and Active.

Section 1. There shall be no initiation fee.

Section 2. (Honorary Members) A person may be elected to Honorary Membership by a unanimous vote of the Society at any regular meeting.

Section 3. (Benefactors) The payment of \$100 or more annually for three years or more, shall entitle the donor to be placed on the roll of Benefactors of this Society.

Section 4. (Life Members) Any member of the Society may become a Life Member upon the payment of \$100 into the treasury of the Society.

Section 5. (Sustaining Members) Any person may become a Sustaining Member upon the payment of \$10 annually.

Section 6. (Contributing Members) Any person may become a Contributing Member by the payment of \$5 annually.

Section 7. (Active Members) The dues for Active membership shall be \$2 annually, payable upon notification of a member of his election by the Secretary, and thereafter annually.

It was *moved* and *seconded* that Article V of the Constitution be amended in accordance with the foregoing paragraphs. *Carried.*"

THE STATUS AND USES OF STATISTICS ON THE PREVALENCE OF VENEREAL DISEASES

WILLIAM F. SNOW, M.D.

General Secretary, The American Social Hygiene Association

In this symposium upon venereal diseases as a preventive medicine problem, it is primarily my part to point out briefly the need for accurate knowledge of the prevalence of the diseases which it is proposed to reduce, but it may serve to stimulate profitable discussion if I direct my remarks largely toward the value of this knowledge in a general preventive medicine campaign against these diseases.

The speakers contributing to this symposium are members of a committee on venereal diseases appointed at the last meeting of the American Public Health Association, and instructed to bring in a report at the next meeting to be held in Rochester, New York, in the fall of the present year. It is desirable and proper, as an introduction to this evening's proceedings, to state that the American Public Health Association appointed a similar committee in 1909 which reported at the annual meeting in September, 1910. The recommendations reported at that time were as follows:

I The recognition, study, and control of the prevalence of gonorrhea and syphilis by the state boards of health, as with all other communicable preventable diseases, by securing reports from physicians of cases by number, at first by request and later by legal requirements, in order to ascertain the distribution of these diseases.

II An educational campaign for parents of all social classes and children of all ages and sexes. This teaching to be not only moral but also medical in the widest sense. It will not do at present to rely on the moral argument.

(a) Proper distribution of circulars, pamphlets and other literature by state health departments through all suitable channels.

(b) State health departments to instruct all their local health officers in sexual matters and to direct them to make a systematic effort to educate the people in their respective communities.

(c) State health departments to make a definite and determined effort to awaken and interest the medical profession in this fight against venereal diseases.

(d) State health departments to send out especially trained paid teachers and lecturers of their own, supported by exhibits and lantern slides, to address special meetings of parents, health officers, medical men, teachers and others in schools, colleges, churches, etc., on these and other preventable diseases.

(e) State health departments to encourage the organization of local leagues or associations, whose purpose shall be the support of and control of a crusade against the spread of all communicable diseases.

1 Said societies to include every profession and walk of life.

2 To depend preferably upon philanthropists for necessary funds, rather than upon paid subscriptions for financial support.

(f) State health departments to interest and provide for the authorities having charge of the educational curriculum in public and private schools.

1 By introduction of biology into the graded course of all schools.

2 By introduction into the text books on physiology of the upper grades instruction in reference to anatomy and physiology of the urinary and sexual organs.

3 By special instruction to normal school students who are to become the instructors. To impress upon the preceptors and teachers of these subjects, and presidents and deans of all colleges, the necessity of repeated instruction in reference to the communicability of syphilis and gonorrhea, and to inculcate a morale of protection among the college fraternities.

4 To utilize the public press for the proper occasional presentation of the subject and to discourage the display of advertising matter which encourages the exposure to danger in these diseases.

5 To utilize churchmen's clubs, fraternal societies, trades unions, women's clubs, and especially mothers' clubs for the immediate instruction of parents.

(g) State health departments to recommend the enactment of laws for:

1 Registration, physical inspection and segregation of prostitutes.

2 Notification and report (by number if desired) of venereal cases.

3 Physical examination of men before marriage.

4 Penalizing and holding to a strict (perhaps money damage) accountability those knowingly responsible for the transmission of venereal diseases.

5 Keeping open free night dispensaries and maintenance of special dispensaries and hospitals for these diseases.

III Advocacy of temperance on account of the relationship between alcoholism, venereal diseases, and insanity.

IV Advocacy of personal cleanliness and venereal prophylaxis for those whose carnal appetites can not be controlled by the agencies of moral prophylaxis.

V Advocacy of early marriage.

It requires only the reading of these recommendations to impress upon those of you who have followed the social hygiene movement closely in the past five years the important advances which have been made along each of the lines of attack which were laid down, except the registration, physical inspection, and segregation of prostitutes. These measures have been clearly proven useless and misleading, and are now thoroughly discredited. This report constitutes a really remarkable forecast of what has actually developed in the social hygiene field. The recognition, study, and control of the prevalence of gonorrhea and syphilis by the state boards of health has, except for a few notable instances, probably progressed more slowly than any of the other measures advocated. The American Social Hygiene Association, which is steadily increasing its activities as a national clearing house for information in this field, has accumulated, however, the record of many beginnings in this direction. The nature of these beginnings may be briefly illustrated by reference to legislation enacted during recent years.

Under the national immigration law and the regulations of the Public Health Service, venereal diseases are classified as "loathsome contagious diseases" and therefore persons suffering from any venereal disease cannot legally obtain admission to the

United States. Syphilis and gonorrhea are declared reportable diseases in the laws of five states, viz: California, Iowa, Utah, Vermont, and Wisconsin. In Massachusetts, prisoners and patients in public institutions suffering from venereal disease must be reported. These diseases are reportable by regulations of the state boards of health in six states, viz: Indiana, Kansas, Louisiana, Michigan, North Dakota, and Ohio.

The weekly bulletin of the United States Public Health Service has included reports of the morbidity of syphilis and gonorrhea since January 29, 1915, but these reports are incomplete and appear only from California, Vermont, Wisconsin, Kansas, Louisiana, North Dakota, Ohio.

City departments of health in general do not require the venereal diseases to be reported. Notable exceptions are New York City and Rochester, New York. Many hospitals are beginning to make excellent records of such cases, and to collect important supplementary data.

The employment in food-handling establishments of persons with venereal disease is forbidden by law in twelve states as follows: California, Colorado, Connecticut, Illinois, Indiana, Iowa, Minnesota, Missouri, Nebraska, North Dakota, Tennessee, Wyoming; and by the state health or food authorities in five states: Arkansas, Kansas, New Hampshire, Ohio, and Oklahoma; in bakeries, in New York, Oklahoma, Pennsylvania, and Wisconsin; in bakeries, confectioneries, and ice cream establishments, in New Jersey and Rhode Island; and in meat-handling establishments, in Utah,—a total of twenty-five states in which, to a greater or less degree, the danger of venereal contagion through the association of employees and those they serve in food establishments is recognized; these laws are not enforced, however, by any serious effort.

Similarly the laws and regulations of boards of health in the attempt to check the spread of syphilis in barber shops by forbidding the exercise of the trade by persons with the disease, by requiring the sterilization of tools, and demanding knowledge on the part of the barber of the most common manifestations of skin disease have been passed in seventeen states as follows: Colorado, Connecticut, Illinois, Kansas, Louisiana, Michigan, Minnesota, Missouri, New Hampshire, North Dakota, Oregon, Rhode Island, Texas, Utah, Washington, and Wisconsin. These

regulations are much more actively followed up and are of course more important than those relating to food-establishments.

In Massachusetts, the law requires the provision of hospital facilities for venereal patients. Massachusetts and Connecticut require that prisoners with syphilis be retained until cured.

Venereal disease in a communicable stage is made a bar to marriage in eight states: Indiana, Michigan, North Dakota, Oregon, Pennsylvania, Utah, Washington, and Wisconsin. The sterilization of syphilitic patients in certain public institutions is required in Iowa. The employment of persons suffering from venereal disease as teachers or janitors in schools is forbidden in Indiana, and the attendance of such persons as pupils is forbidden in West Virginia. Four states, Massachusetts, Minnesota, Ohio, and Oregon, forbid the dissemination by advertisement or otherwise of "quack" information regarding the venereal diseases or remedies therefor. Three states, Ohio, Oklahoma, and Vermont, provide penalties against the wilful communication of syphilis or gonorrhea. Oregon has for several years made a substantial appropriation to the State Social Hygiene Society for the maintenance of its work.

This list is only approximately complete, but serves to show the principal lines along which the venereal diseases have been "officially" attacked. The attempt to deal with them by sanitary regulation rather than by recognizing them as peculiarly in the human "carrier" class is very evident. Connecticut and Tennessee still have laws exempting the venereal diseases from being considered as communicable.

The influence of prostitution as the chief agent in disseminating these diseases is seen in the provision by practically all the laws and ordinances requiring the reporting of syphilis and gonorrhœa that the names of patients must be withheld or, as stated in the model morbidity law, may be omitted. An important advance in this matter is now taking place in Vermont. The Governor has recently signed a bill which reads in abstract as follows:

AN ACT FOR THE PREVENTION OF VENEREAL DISEASES

It is hereby enacted by the General Assembly of the State of Vermont:

SECTION 1. A person who, knowing himself to be infected with gonorrhea or syphilis, marries shall be fined not more than five hundred dollars or imprisoned in the house of correction for not more than two years.

SECTION 2. A person who, while infected with gonorrhea or syphilis, has sexual intercourse shall be fined not more than five hundred dollars or imprisoned in the house of correction for not more than one year.

SECTION 3. A physician who knows or has reason to believe that a person whom he treats or prescribes for is infected with either gonorrhea or syphilis shall immediately report the name, address, age, and sex of such person to the secretary of the state board of health, for which report he shall receive the sum of twenty-five cents to be paid by the state board of health. A physician who fails to make such report shall be fined not more than two hundred dollars.

SECTION 4. The state board of health shall make and enforce such rules and regulations for the quarantining and treatment of cases of gonorrhea and syphilis reported to it as may be deemed necessary for the protection of the public. Said board shall not disclose the names or addresses of persons reported or treated to any person other than a prosecuting officer or in court on prosecutions under this act.

SECTION 5. During the months of January and July of each year said state board of health shall pay to physicians all sums due for reports made under the provisions of this act.

SECTION 6. The sum of one thousand dollars is annually appropriated for carrying out the provisions of this act.

Lest we forget that we are dealing for the evening with a great problem in preventive medicine no matter how far its study may take us into the domain of the religious, moral, social, and economic life of our people, it will be profitable to consider the general sanitary axioms which were laid down as applicable to all diseases by Sir Ronald Ross who won the Nobel Peace Prize for discovery of the malaria parasite and who is director of the Liverpool School of Tropical Medicine. These axioms are:

1 Wide-spread diseases, especially endemic diseases, cause much pain, sorrow, expense, and loss of prosperity to the people.

2 Next to the maintenance of the state, it is the duty of scientific governments to investigate the methods of propagation of these diseases, and to endeavor to control them.

3 For economic reasons alone, governments are justified in spending for the prevention of such diseases a sum of money equal to the loss which the diseases inflict upon the people.

4 The amount of money spent on the prevention of various diseases should, other things being equal, be proportioned to the amount of sickness and mortality caused by each.

5 It is the duty of governments to make and enforce ordinances required for the prevention of diseases; and it is the duty of the people to comply fully with the provisions of these laws.

6 Other things being equal, that sanitary measure is the wisest which causes the public the least inconvenience.

7 Also, in general, that measure is the most practicable which can be carried out by governments without making any demands at all on the thoughts, efforts or compliance of the public.

8 As a rule, that measure is most economical which confers, for unit of cost, the widest benefits on the public.

9 For the prevention of diseases on a large scale, a suitable expert organization is always required.

10 It is always advisable to carry out accurate and repeated measurements of the prevalence of the disease which we propose to prevent; of the cost of the adopted measures, and of the results obtained.

In the course of the discussion which will be presented tonight, these axioms should be kept in mind. From scientific and rational points of view, if these axioms are true, no pleas of lack of money or of inconvenience to citizens in complying with regulations adopted are valid against measures which can be proved to be applicable to the reduction and ultimate eradication of syphilis and gonorrhea in their various manifestations.

The tenth axiom relates especially to my part in the program, namely, "It is always advisable to carry out accurate and repeated measurements of the prevalence of the diseases which we propose to prevent, of the cost of the adopted measures, and of the results obtained"; but thus far we have been unable to devise adequate methods for accurate and repeated measurements of the prevalence of venereal diseases, and I can only present a picture

of what is statistically possible in the future, now that active interest in supplying accurate knowledge has been aroused and trustworthy methods established.

The history of venereal diseases as a preventive medicine problem dates back only to the beginning of the present century. As this is only another way of saying fifteen years, it is obviously not a difficult matter to summarize the progress made in collecting and utilizing the statistics of these diseases. Dr. Prince A. Morrow, the founder of this Society, published in 1904 his book "Social Diseases and Marriage." His figures upon the prevalence of venereal diseases were based upon his own life-long observations, his correspondence and conferences with his associates and with members of the Brussels International Congresses, the studies of the New York Committee of Seven, and the investigations that grew out of its work. That the statistics published by Dr. Morrow and by other pioneers have become widely disseminated is natural. Some of us here tonight have helped in this publicity. A statement circulated in preparing public opinion for the first state regulation specifically requiring the reporting of venereal diseases summarizes these figures. Their reasonableness was at the time supported by comparable figures from France, Germany, and other countries.

"President Prince A. Morrow of The Society of Sanitary and Moral Prophylaxis has issued a call for a conference of delegates from all associations organized to combat venereal diseases to meet in St. Louis, June 6, 1910. The desirability of this conference is obvious. It should result in a national association with well organized divisions in each of the several states, and with close affiliations with each of the other national health organizations that are already fully established.

"Men of unquestioned integrity, scientific standing, and wide experience estimate that syphilis successfully attacks from 10 to 15 per cent. of the men of American cities and of nations contributing largely to our immigrant population; that similarly from 70 to 80 per cent. of men at some time have been attacked by gonorrhea; that as a consequence possibly 10 per cent. of men who marry infect their wives with venereal disease; that more than 50 per cent. of abdominal operations on women are due to gonorrhea; that some 50 per cent. of involuntarily sterile marriages are due to gonorrhea and syphilis; that 25 per cent. of all

blindness is due to infection of the eyes by the gonococcus; that the number of syphilitics in the United States is estimated at 2,000,000 while only 500, 000 persons are estimated to be suffering from tuberculosis.

"The American people must not rest under the charge that they remain indifferent to the presence among them of four times as many syphilitics as there are consumptives, and that three out of every four American boys are sowing 'wild oats' and reaping the gonococcus harvest. Either these statements are not true and should be branded false beyond a shadow of doubt, or the conditions which have made such truths possible should be sought out and eradicated. That 'ignorance is a sure road to guilt' or imagined 'guilt' is evidenced by the annual investment of millions of dollars in advertisements by free-consultation 'philanthropists' who trade on the real and imaginary results of 'wild oat' traffic. It is a matter of simple computation to estimate the minimum volume of business which must be based on this enormous advertising outlay, and the probable number of 'patients' contributing the capital.

"The call of the nation is for facts. The testimony of physicians, clinics, the advertisements of 'fakers,' the rescue homes, is not enough. We may be staggered by the results of piecing such testimony together, and we may dread further inquiry; but we must know. We must work for the reporting of syphilis and gonorrhea as we now require tuberculosis to be reported. This can be done without disclosing any patient's identity."*

Such appeals succeeded in arousing public opinion to the support of the following resolutions, and in January, 1911, resulted in the formal vote of the legislature endorsing the health board's action, but doubtless left many permanently impressed with the idea that three out of every four men they met were diseased and immoral.

CALIFORNIA STATE BOARD OF HEALTH

ANNOUNCEMENT

Syphilis and gonococcus infections to be reportable

Whereas, It is the duty of the California State Board of Health to encourage and maintain a progressive campaign against all communicable and avoidable diseases which may endanger the health of the citizens of the State; and

*Bulletin. California State Board of Health. April, 1910.

Whereas, The communicable diseases due to syphilis and to gonococcus infections are among the most prevalent and most harmful known to medical science; and

Whereas, The policy of the State Board of Health, of physicians, and of educators, has hitherto been one of silence on this subject; therefore, be it

Resolved, That the California State Board of Health declares that beginning January 1, 1911, syphilis and gonococcus infections shall be reportable, and shall be placed on the list of communicable diseases which local boards of health and health officers are required to report to the Secretary, it being provided, however, that until further action by this Board, physicians may report the facts concerning these diseases by office numbers instead of names of patients; be it further

Resolved, That this Board officially calls the attention of the citizens of California to the contagious and infectious nature of these diseases, and requests their coöperation in combating them by every available means—educational, sanitary, medical, social, and moral.

By order of the Board.

Sacramento, Cal.,

October 1, 1910.

Signed: WILLIAM F. SNOW,

Secretary.

The importance of conservative statements concerning venereal disease prevalence is well expressed in the words of Mrs. Creighton:*

"Many terrible figures are given to show their extent and the number of their victims, but at present it would be well to remember that no certainty or possible accuracy can attach to any of these figures. There is no means in existence of arriving at the total number of those who suffer from venereal disease, and all statistics on the subject are most untrustworthy. Many efforts are being made to discover a means of getting exact statistics, but it will be years before this is possible. * * * * But though exact figures are not to be had, there is abundant evidence of the widespread nature of these diseases, and that combined with the terrible nature of their results is enough to show the crying necessity for using the most drastic means to stamp them out. At the same time it is well to be careful to avoid exaggeration. Facts and figures which cannot be proved, which from the nature of the case can only be inferences and approximate guesses, should not be quoted as certainties. It would probably be wiser not to quote them at all. Panic is always dangerous. To rush from a state of ignorance to a state of panic will only bring about new risks. When overstatement has been proved to be exaggeration, people rush to the opposite extreme, and believe that because what they were first told was false, there is no need for alarm. Panic invariably leads to reaction. We have to recognize the seriousness and the danger of the evil, but if we are to fight it with success we must do so in a calm and sober spirit, yet with determination and courage."

It must be borne in mind that the study of these diseases prior to 1905 was very different from their study in 1915. The accurate methods of diagnosis of today were lacking then; the laboratory was hardly a factor except as an aid in open cases of gonorrhea; the medical profession was frankly not interested and the public in its ignorance was vigorously opposed to investigation or discussion of these diseases as a public health

*The Social Disease and How to Fight It," Louise Creighton. 1914.
Longmans, Green and Company.

problem. With the awakening of the medical profession to the social consequences of unchecked venereal diseases, and the notable advances made in laboratory diagnosis and more effective treatment of early cases, the possibilities for accurate statistics on venereal diseases have been enormously increased. The scientific studies in recent years illustrate the immediate sources upon which we may depend for accurate statistical material.

Our hospitals are now building up a wealth of data which only awaits proper analysis and correlation to social data. One eastern institution now has records of over thirty thousand cases in which syphilis was a factor. One city recently made an examination for venereal infection a part of the requirements for a pedler's license. An increasing number of industrial companies are including venereal diseases in the list for which applicants for employment are examined. The persons admitted to public institutions are being examined, and coöperative work in tracing the history of these individuals back into the community from which they come is developing. Such valuable contributions are increasing as Dr. William's recent study of 705 fetal deaths occurring in 10,000 consecutive admissions to the obstetrical wards of Johns Hopkins Hospital among which number 26.4 per cent. were due to syphilis.

The gynecological and social service departments of Washington University and the Children's Hospital in St. Louis, are studying venereal infections of children. In one series of 262 girls over one year of age applying for some kind of treatment, 5.3 per cent. were found to have gonorrhreal vaginitis. Only five of these girls were brought to the hospital for this condition. The follow-up work of the social service department indicated that these girls were infected by means of insanitary toilet seats in tenements or schools. Earlier studies of so-called extra-genital or innocent infections show the importance of this group of cases.

Dr. Cole cites in his article in the first edition of Osler's *Modern Medicine* 19 epidemics of gonococcal infection with 660 cases among children in various hospital institutions. In another series, Dr. Holt reported 273 similar cases of which 172 were undoubtedly acquired in hospital. Thus accurate information is accumulating to prove that an important percentage of ill-health, sorrow, and death is due to the extra-genital infections

of children, women, and men. Some of the earlier estimates of these infections gave 10 per cent. of males and 25 per cent. of females thus innocently infected.

Very careful studies have been made in certain institutions,—notably in the Bedford Reformatory of New York, the Home for Feeble-Minded in Waverly, Massachusetts, the Vineland Training School, the New York Workhouse, the New York Health Department, Boston Dispensary, and state prisons, and a wide range of other state or private institutions throughout the country. It is not possible to give detailed figures for these studies—Suffice it to say that some accurate data now exists for almost every condition and class of people.

For syphilis, the percentages of infected among those examined vary widely from 8 per cent. among groups such as unskilled workmen, pedlers, individuals sentenced to penal institutions for causes not related to sex offences, to 50 per cent. among workhouse inmates, and above 90 per cent. for inmates of institutions for girls who have largely come from lives of prostitution. For gonorrhea, the figures are not so accurate but indicate a range of percentages from 10 per cent. to 40 or 50 per cent. only among the groups studied.

Much has been made of army and navy statistics in the past. The report* on national vitality for the United States Conservation Commission, for example, after pointing out that an average during 1904 of twenty-two out of every thousand soldiers in the Philippines were constantly ineffective from venereal diseases, states:—"The statistics of the Navy Department show during the same year that venereal disease was chargeable with 25.2 per cent. of the total number of sick days in hospital from all other diseases combined." A recent letter from Secretary Daniels to all commanding officers of the Navy gives some interesting data for 1914. "During the last statistical year this class of disease (venereal infections) has caused four deaths, 138 discharges for disability, and 141,378 sick days. The total damage to the service may be shown by the statement that venereal disease caused the loss to the service of 456 men for the full period of this year. One ship in the Far East reports that 44 per cent. of the crew have become infected with venereal disease

*Bulletin 30 of Committee of One Hundred on National Health. Report on National Vitality. Government Printing Office. 1909.

of some kind during the cruise. Nearly every medical report that comes in states in substance, ‘venereal disease *continues* to give a greater damage rate than any other factor.’ This condition is not unusual, but has been equally true for many years past, nor is it intended in any way to intimate that venereal disease is more prevalent in the Navy than in other services or in civil communities from which it comes. The expense entailed is worthy of consideration, not alone on account of the time lost, but for the medicaments and appliances required to care for these unfortunates; for instance, argyrol for 1914 cost \$10,800; protargol, \$8,929; one single invoice of salvarsan (the demand for which is increasing day by day) was \$17,000. The total expense for these purposes from all sources would probably show a large part of the medical department appropriation, as well as the Navy Hospital Fund, to be involved. The above is presented simply to show the importance of the subject, and the necessity for every one to do all in his power, both by precept and example, to help toward a better condition of things in this regard. Neither yellow fever, nor cholera, nor plague, nor any of the dread scourges of the world compare with the disastrous results of this constant, ever-present evil. The fact that these diseases are not inherent in the Navy, nor in any way necessarily incident to life in the service makes it particularly reprehensible that such conditions should continue to exist if they can be legitimately controlled.”

The national vitality report referred to continues: “No statistics exist for venereal disease in civil life. It may be more prevalent than in the army and navy service, since the influence of military restraint and discipline do not exist and opportunities for licentious relations are more abundant.” Fortunately this suggested estimate for our civilian population has not seemed to be borne out by the accurate studies thus far made. One of the most careful pieces of statistical work based on case records has been made by Surgeon Banks, of the United States Public Health Service. His figures are based upon the cases applying for treatment in the Marine Hospitals in the United States during the past twenty-five years. Our sailor population constitutes 4 per cent. of our male population between 16 and 70 years of age. Out of one and one-third million cases of all kinds treated during this period, 21.4 per cent. have been venereal diseases or

their sequelae. The concluding paragraph of this careful study reads as follows:*

"If we were starting fresh today, an uninfected nation, it would take 33 years at the rate of 3 per cent annual infection to syphilize the entire body politic, but each year brings in a new class of the clean human-kind and automatically reduces the ratio. The experience of the past is probably not different from the present, and the obvious conclusion as to the percentage of 'damaged goods' we have with us, as affected by our remote ancestors, is not obvious at all. It is beyond the practical possibility of determination, because of the existence of so many factorial modifications, such as attenuation, immunity, and accident. The real interest centers practically in facing the problem for the future, not in estimating the exact damages of the past. It is a campaign for prevention, and we can start out by saying that we have to meet with nearly two and a half million cases of venereal diseases annually treated in the United States—about one person in every forty."

The interim report of the British Royal Commission on Venereal Diseases has furnished a valuable review of statistical information on venereal diseases. Much of the testimony indicates there is ground for the statement that one per cent. of the population of the United Kingdom may be considered to be freshly infected each year. In other words, for England, Scotland, and Ireland, one person in fifty-six may be considered as requiring treatment for venereal disease. Dr. Banks' figure for the United States as indicated is one person in forty.

In conclusion, I repeat that there now exist practical methods for diagnosing, reporting, and treating venereal diseases from the preventive medicine point of view. The New York Health Department, in coöperation with other municipal and state departments and such private organizations as this society and the Bureau of Social Hygiene, are doing pioneer work which in common with similar work elsewhere must be brought to the attention of public authorities throughout the nation for application.

Venereal disease statistics are no longer in the realm of speculation, and each year should see rapid advances toward securing adequate data.

*"Social Hygiene," March, 1915. "Venereal Disease; Its Probable Prevalence," p. 200.

THE ATTACK UPON VENEREAL DISEASES THROUGH EDUCATION AND PUBLICITY

WILLIAM A. EVANS, M.D.

Health Department, Chicago Tribune

It may be that there are some here who are a little discouraged over the large problem to which Dr. Snow has alluded, in view of the small number who are gathered here to attack that problem. Without doubt, this is not the sum total of the people in this community who are interested in solving this problem, but at any rate they constitute the only army gathered together tonight as a martial force. Yet from small beginnings, apparently out of all relation to the menacing condition, may arise forces ultimately adequate to the situation.

Here is one instance: A number of years ago, when Chicago had a segregated district, a physician came to my office and claimed that four school boys in his practice had been infected in one disorderly house. He furnished the name of the woman responsible for the infection, and we sent an inspector to the house, located the woman and, upon examination, found her to be syphilitic. It seemed to us that the community needed to have the latent sentiment on this matter crystallized and made dominant. We, therefore, went into the "red light" district and put a sign on the door "Syphilis Here." That night a band of street evangelists, who were planning to have a meeting in that neighborhood, saw the sign and decided to gather their audience in front of that house. This naturally caused a great deal of talk, which resulted in a meeting of the ministers of the city who, thoroughly aroused to the seriousness of existing conditions, called for an official investigation by the State government. Their demand was carried to the Mayor, and out of this came the Chicago Vice Commission—a commission that was furnished with city funds, the membership of which was nominated by the Mayor, and voted upon and officially sanctioned by the City Council. The information they gathered, with city funds supplied for the purpose of a report, was finally issued as the Chicago Vice Report. The knowledge of the existence of such a report has spread to

every corner of the United States, and has had more to do, in all probability, than any other single factor, with the crystallizing of public sentiment for the abolishment of what up to that time had been passively accepted by the general public because hidden from their view.

My second example that large results may grow from small beginnings comes as an outgrowth of this first step. After this report had been rendered to the Mayor, and he had been given time to consider it, a committee from the Vice Commission waited upon him to ask what he intended to do with the recommendations embodied in the report. He told the Commission that he was thoroughly out of sympathy with these recommendations; that his views on the subject were mature, partly inherited from his father who had been Mayor five times, the remainder largely a result of his own experience as Mayor of that city for four times, and that he could not be influenced by this group of gentlemen who did not touch life as he knew it. He had a certain point of contact, but he lacked the manifold points of contact necessary for one properly to handle the situation as it was in that city. He announced that he would not change his policy, and it was then decided that the time was ripe for a new method of procedure to be tried. A test case was brought against a certain house on the ground that property rights were being invaded, in that an owner of an adjacent property was being deprived of a portion of the earning power of his property by reason of the conduct of the people who occupied this other house. This suit was entered in the name of a private individual, with proper affidavits setting forth the facts and opinions passed upon, and was brought to trial, with the result that an injunction was secured against the use of that property for this immoral purpose. This might seem to be a comparatively unimportant matter, but it developed into something of great power. The successful issue of this suit served notice to the State's Attorney that he was guilty of neglect and open to action against him upon that ground. He therefore moved against the "red light" district and succeeded in abolishing it, converting the Mayor in the process as it was not possible to do by the arguments introduced by the Vice Commission Report. So, as the result of an action apparently altogether out of proportion to what it seemed possible for such a Commission to accomplish, there came about a total annihilation

of "red light" districts in our community, and from this followed a wiping out of all "red light" districts in this great country whose people are so largely influenced by its great cities.

We know today that venereal diseases are forms of infection, yet Health Departments, active against all other forms, are doing comparatively little to control venereal infection. They are being controlled in the Army and the Navy, however. The form of government in the Army and Navy is monarchical, and initiative comes from above; Health Departments, however, operate under a democratic form of government and the initiative must come from below. No wise health official will attempt to originate anything until there is a public demand for it—direct initiative—or public confidence in him to the extent that they will straight-way stand behind his proposal—which is indirect initiative.

Yellow fever has been suppressed and smallpox has been repressed through education and publicity. For want of these two important factors, venereal disease has not been repressed and certainly not suppressed. In order that Health Departments shall proceed to repress venereal disease as a step toward its ultimate suppression, it is necessary that the public be both educated and interested. Venereal disease must be made a subject of gossip—a gossip which must relate to facts and must be instructive and humanly elevating.

On the present basis of social intercourse, the press is the great predominating form of organized gossip. The first essential, therefore, is that the newspapers must talk about venereal disease in the same matter-of-fact, non-suggestive way that they talk about smallpox and consumption. As a rule they do not do so, at least in their editorial or reportorial columns. Their excuse, if they give any, is that they want to go into the homes to be read by mothers and children. The discussion of these subjects, they think, would be in bad taste, and might offend these mothers. Yet, in many instances, the very newspaper that will not allow the words "syphilis" and "gonorrhea" to be used in their editorial or news columns will admit to the last two columns of its editorial page advertisements of medicines for gonorrhea and syphilis in which the diseases are repeatedly mentioned by name. Bad politics, bad alliances, bad judgment may all be lived down, but an error in taste is expensive and its memory lingers. This is the fear which renders the newspapers

timid, and as a result a vicious circle is created. For fear of an uneducated public sentiment the newspapers fail to educate a healthy public sentiment.

The Chicago Tribune follows, however, a different policy. On its editorial page it has printed information about venereal diseases, calling them by name frankly and seeking both to educate the people concerning them and to interest them in measures for their repression. This policy has not hurt the paper. If it has caused it to be excluded from some homes, it has opened the doors of others. Some of the articles which have been published in its editorial page have been reprinted in booklet form and widely circulated. After nearly four years' experience of this policy, its standing has been strengthened rather than impaired. It has character; it inspires confidence; is feared by its enemies: regarded by its friends as a bulwark for the right, and for these reasons it is able to sell papers and advertising space, and to satisfy purchasers. These things are possible, at least in part, because it is a home paper, and in turn these things are possible because it will not sell advertising space to get-rich-quick concerns, to charlatans, quacks or for venereal disease medicines; because it crusades against rascality, including rascality among men specialists, and because it tells the truth in a plain, matter-of-fact way about venereal disease, as well as other diseases.

We are not alone in speaking plainly about venereal disease. The Sacramento Bee pointed out the way to us, and other newspapers have followed the same plan. To those who are hesitating in regard to this policy of plain speaking, we can say that it does not offend good taste and opens more doors than it closes. So we say to the other newspapers, "Come on in, the water's fine!"

WHAT HEALTH DEPARTMENTS CAN DO UNDER EXISTING CONDITIONS

J. H. LANDIS, M.D.

Health Officer, Cincinnati, Ohio

Before discussing what health departments can do under existing conditions to solve the venereal problem, it may be worth while to discuss briefly what has been attempted in the past.

No one engaged in public health work can fail to be impressed with the degree of hostility that develops against any scheme suggested for the control of prostitution. This, in all probability, is due to the fact that practically all plans proposed have given prostitution more or less standing as an institution.

If it were possible to conceive of an occupation, engagement in which resulted in a widespread dissemination of cholera, the plague, yellow fever, smallpox, or some other deadly disease, any suggestion of control short of annihilation would subject the individual making it to an inquiry as to his sanity.

A very large percentage of people are unable to separate the moral from the sanitary side of the problem and look upon any attempt to control the sanitary side as an endorsement of the immoral side.

Prostitution is immoral and illegal. It is unnecessary and indefensible from any point of view. The same can be said of arson, counterfeiting, burglary and murder, and yet society is constantly endeavoring to solve the problems created by these crimes. The stamping out of these major crimes is a police function, as is also the suppression of prostitution. The control of the diseases resulting from the latter is a public health function. What has been done in the past to solve the venereal disease problem?

Some cities have carried on medical inspection under official control. In other cities, private physicians have made regular inspections. No matter by whom made, the practice has been to issue certificates of health for which a fee has been charged. Everyone familiar with the facts knows that these health certificates are misleading and that they probably increase the number

of cases of venereal disease by increasing the number of exposures brought about, through engendering a false sense of security. In addition to this, the charging of a fee and the issuing of a certificate of health by a municipal official places prostitution on a semi-legal footing, "recognizes it as an institution," licenses a crime.

In many instances, certificates of health issued by private physicians have been given to women with a fully developed syphilitic eruption and with numerous mucous patches. In Cincinnati we have confiscated certificates of health from women who were under treatment for venereal diseases, signed by the physicians administering the treatment. In justice to those other physicians who are engaged in the examination of prostitutes, it can be said that this practice has been limited to a very few and that the total number of physicians engaged in issuing certificates in Cincinnati would not exceed two dozen. With a few notable exceptions, the men catering to this class of patients are not what you would classify as leaders in the profession.

About twelve years ago, Health Officer Dr. Clark W. Davis inaugurated a system of medical inspection of prostitutes. A Board of Health regulation was passed, giving the Health Officer authority to arrange for the examination of prostitutes within the City of Cincinnati at such times as he deemed proper by and through physicians authorized by the Board to make such examinations. Discovery of a case of venereal disease resulted in the commitment of the prostitute to a hospital approved by the Board and confinement there until such disease ceased to exist and all danger of contagion had been removed. The regulation provided, among other things, for the collection of a fee of fifty cents and the issuance of a certificate of health.

The plan was placed in operation and in the course of time became the storm center for a bitter controversy that ceased only after an election changed the entire city government, and the plan of inspection was abandoned. In the fight on this plan, very little attention was given the sanitary side of the question.

The following letter from Dr. Davis contains a statement of methods adopted and results obtained:

"In response to your telephone message of some days ago, I have attempted to get some data concerning our work when I was Health Officer, in examining women of disrepute in the city.

We cannot control clandestine intercourse, but we can build up, through social centers, playgrounds, and a multitude of similar agencies, counter-attractions which will go a long way toward combatting it; and we can work for housing conditions which permit of normal family life and that degree of individual privacy necessary to the maintenance of moral standards. We can also work for that adjustment of the cost of living to the bread-winner's earnings which will remove the temptation to exploit the sex function as a means of supplementing the individual or family income.

We cannot enforce a single standard of morals, but through broadening our medical ethics to include the responsibility of physicians for protecting a man's wife and children or fiancee, from his disease, we can drive home to men the importance of this standard; and by enacting sane and practical laws for a health certificate for marriage, we may still further develop an observance of this principle of conduct so vitally important to the social hygiene movement.

In short, we can bring about the correlation of all those splendid forces, active or potential in every community, which are opposed to sex immorality and contributory to low standards of morals; and we can urge recognition of the fact that, in addition to warning people not to fall into the bottomless pit, it is vitally important to prevent them from dragging others in after them. It is even being discovered worth while to do what may be possible toward restoring to good citizenship and an honorable career those who have fallen.

The American Social Hygiene Association hopes to be instrumental in promoting these and similar lines of work throughout the United States, and seeks to become a general clearing-house for the special campaign against venereal diseases and those degrading practices which largely owe their prevalence to ignorance of the important part which the sex principle plays in the life of the nation as well as of the individual. Its officers believe that this battle must enlist both the medical and moral forces of the country; that it cannot be successfully fought without this alliance, and that independent of the prevention of disease, the results to be gained in minimizing the number of broken homes, shipwrecked lives, handicapped children, and pre-

ventable suffering in general which grow out of misuse of the sex impulses, warrant a national effort of the proportions planned.

The chief function of such an association would seem to be to promote scientific and thorough investigation, and observation of experimental efforts in its field, and to turn over the findings promptly to other organizations equipped to apply them to the environment and education of the people.

In conclusion, the foregoing viewpoints may be summarized by pointing out that in these diseases, as in other communicable contact-diseases, the medical profession, with the assistance of the nurses and druggists, has in its power the opportunity to largely control the secondary cases; the clergy and teaching profession, by the effective development of the observance of moral standards, have in their power the opportunity to increasingly lower the number of primary cases. The American Social Hygiene Association, through coöperation with these professions, the public press, and other agencies active in forming public opinion, hopes to play its part in the accomplishment of a great moral as well as a great medical triumph.

must confess that it took a considerable period of time before I was able to break away from the pernicious influence of precedent and place venereal diseases on the same sanitary plane occupied by smallpox and the plague. The report of either of these never suggests the idea of a system of inspection which includes the charging of a fee or the issuance of a certificate of health to one who would almost inevitably become a focus of infection. The idea of doing either was abandoned, and venereal diseases took their places with other communicable diseases and are treated precisely as they are.

We have no regular force for inspection purposes, neither have we any regular periods of inspection. What we have done has been largely experimental in its nature. The results have established some important facts. There has been no hint of scandal. A large proportion of women examined have been found actively infectious. There has been no opposition from any source except from a few of those engaged in prostitution.

A brief description may be of interest. Inspections are made by our force of district physicians accompanied by sanitary officers. Squads of three are sent out, made up of two district physicians and a sanitary policeman. Examinations are never made without two district physicians being present. This rule is ironclad and was adopted for the protection of all concerned. Women found diseased are immediately sent to the hospital, and their certificates of health, issued by private physicians, are confiscated. When it is apparent that the physician has deliberately issued a false statement as to the health of the holder, the evidence is forwarded to the State Medical Board. Unfortunately, in Ohio certificates to practice medicine are exceedingly hard to revoke, it being necessary to prove gross immorality. It is rather singular that the false certificate of health, making it possible for the man who is influenced by it to be grossly immoral, should not catch in the same net the unscrupulous scoundrel writing it.

It has been impossible to follow up this inspection as we believe it should be done. Reports from specialists in venereal diseases are to the effect that fewer new cases are being reported for treatment since its adoption.

An effort is being made to secure funds for the appointment of men on full time for this work, the district physicians

being too busy with other duties to do the work frequently enough.

Before closing, permit me to make my position towards prostitution and the venereal diseases perfectly plain to everyone.

What we have done is not an endorsement of prostitution any more than would the discovery and isolation of a case of smallpox be an endorsement of anti-vaccination and smallpox. I believe that anything short of total suppression of prostitution is a questionable compromise, but that there is a grave question as to whether or not it is possible to accomplish suppression.

In so far as the control of an infectious disease is concerned, it is easier to control a known center than it is to control a dozen, or a hundred, or a thousand foci of infection, the exact locations of which are unknown. Swooping down on a house, for example, in which there are a dozen cases of smallpox, closure of the house, and dispersion of the cases over the community in unknown localities, would not have a tendency to control a smallpox epidemic. This illustration is probably unfair, for no one will deliberately expose himself to the danger of infection from this disease.

The great argument for suppression is that such a procedure is in harmony with the laws and in line with the first law in disease prevention,—and that is the elimination of the cause. Prosecution and imprisonment of burglars, counterfeiters, and murderers have not entirely eliminated the crimes of burglary, counterfeiting and murder, but that is no reason why criminals should be given a free hand in the perpetration of these crimes.

As I understand the subject of this paper, what we desire to know is what can be done under existing conditions, not what the ideal conditions should be.

My limited experience leads me to believe that the Cincinnati plan has fewer objectionable features than any other devised up to this time.

THE MORAL FACTORS IN THE REDUCTION OF VENEREAL DISEASES

JOHN N. HURTY, M.D.

State Board of Health of Indiana

If there were such a thing as an archangel of cure in Heaven, and if he were to come to us, well accredited so that there would be no mistake about his powers to perform any promises he might make, and he would promise for \$100,000,000 to cure all who are sick or diseased in New York, it is pretty safe to say that the people of New York would raise the \$100,000,000 and pay him the money. It is pretty safe also to say that the newspapers would go wild over the offer, that the pulpits would preach about it, that governors and state legislatures would become excited and the matter would be the talk everywhere.

Now, very fortunately, there is no archangel cure. He cannot come, he won't come and we won't pay him the money; but if we did, and if in our imaginations we can imagine it to be so, although he would give us a cure, the recurring cases would be just as many as before, which would do us no good whatever. On the contrary, instead of doing good, it would probably do harm because it might encourage incontinence and immorality. Just as I have heard several times in the club, "If salvarsan is a cure,—well then, why be virtuous, when there is no penalty?" So, from that point of view, we have in cure a very serious situation.

As I said, we have no archangel of cure, but we have an archangel of prevention. We know how to prevent. There is only one way we can prevent venereal diseases. That way we refuse to practice. Now the archangel of hygiene brings us that prevention; it is an actual thing. It certainly comes from heaven itself and yet is rejected; it makes no noise at all in the world. The newspapers do not know him, yet he is here, everywhere, ready to prevent. He teaches that there is only one prevention and it is—virtue. We have tried all other ways. Cure, for relieving the race of the venereal plagues, is a fraud, a hollow mockery. Virtue and it alone, will do any good.

In the first place, we seem to be affected with a moral feebleness. Dr. Irving Fisher says that we are only 51 per cent. efficient. That 1 per cent. is what carries us on. If we lose that, we shall go backward and become extinct. It may be that we have enough moral strength, say 51 per cent., to carry us through, because we are being carried on; our head is above water, but not far above it, morally, physically, intellectually, in any way. Taking that statement to be true, that there is a moral feebleness—how can it be strengthened? Assuming it to be 51 per cent., how can we get more moral strength and less of moral feebleness? That is the question.

In all things for the reform of the world and for betterment, we must commence with the child. There seems to be no good results attending reform work with adults. An old doctor friend of mine, a very acute observer and philosopher, said that a man past 30 was either saved or damned. Indiana acts upon that idea in its care of criminals. It divides prisoners in two classes, those under 30 years of age, assuming that they can be reformed; and those over 30 years, assuming that nothing can be done with them. The last class must serve out their term of imprisonment, then they are released to perform the same act and to come back again. That is happening all the time. The same happens to about 50 per cent. of the prisoners in the Indiana Reformatory, who have been restored to health. Most of them have been made well and strong, so far as medical inspection shows when they leave, but the majority of them go right back to the same acts. This is not strange, because the moral feebleness of Society drives them back. This moral feebleness surrounds us with conditions that will prevent men from becoming better, instead of surrounding men with conditions to make them better.

One man whom I know was normal, was the product of social conditions, and had become a pickpocket. I asked him when his time was out, "Will you return to picking pockets?"

"I can't say as to that," he replied, "but I will ask you a question."

He was a thinker, a man of some education which he had gathered for himself. In the prison school he had taken up the threads of instruction and had followed them out very carefully, had gotten interested in grammar, in history and other studies,

all of which shows that he had higher longings. The majority of prisoners cannot learn and understand further than fractions.

This was the question he asked me: "Put yourself in my place. As a pickpocket, I can go on the street and can acquire \$20 to \$50 per day. I can have a good time; I can get in the finest hotels; I can ride in cabs. The great trouble is being caught again and sent back here. I was a crook for 12 years before they caught me, and then I would not have been caught if I had not been under the influence of drugs. What can I do when released? Shall I go on a farm and be a farm laborer at \$20 per month? Would you do it?" Continuing, he said—"In any effort to be good I shall meet with conditions in society which make criminals. If I should get a position anywhere, I would not have it long before some good citizen would whisper into the ear of my employer my past history, and out I would go. If I told him my past history in the beginning, I would not be employed. I think when I get out of here I will probably be a pickpocket."

It may be interesting here to show the influence of disease upon morality, that we can become more moral by preventing disease, especially infectious diseases. You note this man's immorality. Where did it come from? He told me that his father and mother died of typhoid fever when he was four years old—a disease the State should not permit to exist, for out of it grows immorality and loss. He was taken to an orphan asylum and institutionalized. The State employs men to find homes for the waifs, but in the meantime they are institutionalized. The State's agent found a home for this orphan with a farmer. The agent thought the farmer was a moral man; but alas! he was immoral, a very bad rascal indeed. He taught the boy all manner of rascally tricks. For instance, he said he was on the farm only two or three days when the farmer taught him to load wood "gargin style," putting all the straight sticks of wood around the outer side of the wagon and the middle tier would get the crooked sticks laid crosswise. The farmer taught him other stealing tricks. Finally, the boy went to a circus, and then he ran away with it. He saw all the slick tricks which are done by the followers of circuses, and he became a past master. Finally, he commenced to take drugs. Out of the taking of medicines crime may come. There is too much medicine taking. Men who are

sent to prisons are nearly all drug takers. Cocaine and morphine, of course; tobacco in great quantities; whiskey, chloral, etc.; these are what they want. Drugs further contributed to his delinquencies; he also had syphilis and gonorrhea.

What is the lesson of his life story? The lesson from it seems to me to be that an immorality exists in society which leads to immorality. What shall we do?

As I said before, we must begin with the child. It is very little use to work with the adult; but this we can do, we can always help the child. David Starr Jordan has said, "If you ever wish to go in for the betterment of the world, for the relief of evils, for the suppression of disease and crime, do something for the child." I believe this is true.

In accordance with that idea, the Indiana State Board of Health has almost given up the notion of reforming the adults,—though, of course, helping those who have reform possibilities in them,—and proposes from this time on to do all the good work it can for the child. So it adopted a child creed, which the Board proposes to put upon an illuminated card and to post in every school room in the State and have it committed to memory by the pupils, hoping thereby to impress upon their growing minds some principles that will bring forth fruit for the future. The creed runs this way:

"Every child has the inalienable right to be born free from disease, free from deformity and with pure blood in its veins and arteries. Every child has the inalienable right to be loved, to have its individuality respected, to be brought up nobly in mind and in soul, to be protected from disease, to be protected from evil influences and to have a fair chance in life." Governor Marshall said, "I think we must begin with the child for all reform work." And then he added this to our creed: "That State is delinquent which does not ceaselessly strive to secure these inalienable rights to its children."

Then I said, "All States are delinquent. We are not treating the child rightly and there most of our troubles lie."

Now, I believe we can have all the factories of Germany making salvarsan, and syphilis will not be lessened. The plague will go on and very likely increase. Belief in and hope of cure will not promote virtue. We are wasting energy in trying to reduce syphilis by cure. There is no substitute for righteousness.

DISCUSSION

ELIZABETH HAMILTON-MUNCIE, M.D.: Each speaker has so completely covered his subject that little remains to be said. However, I should like to follow with some general remarks suggested by these excellent papers.

It has been supposed that prostitution was a woman question, but we have now come to the conclusion that it is a man question and has been ever since Satan first gave the psychologically damnable lie of "man's physical necessity" to mankind. The question of prostitution is therefore, as old as the crystallized lie itself. We need, then, to get after the man as well as the woman. This, fortunately, as has been ably shown by the former speakers, we are doing to a considerable extent. If prostitution must exist then the prostitute should be protected. Her male consort, therefore, should be registered and examined and thus brought to the light of scientific preparation and research, that he shall no longer be a secret public carrier of foul disease.

The consideration of this question of prostitution brings us to the whole great subject of moral education and race regeneration, the foundation of which, as the last speaker said, is the child. I should like to call attention further back than even the child and make an appeal for his conception, that it be given at least as much consideration as that of the high-bred fowl of the barnyard.

We must next consider the child as he is, a triune being; a composite man, possessed of a soul (mind) capable of self-consciousness and government; a spirit, capable of God-consciousness; and a body, capable of world-consciousness. These, in turn, must be emancipated from their perversions before we can see man regenerated.

Someone has said, "To train aright the child, we must begin with his great-grandparents." This is quite true, for in the child we have the great-grandparents of the future. Therefore, after considering him with his triune needs, we must recognize the home—not the school—as the God-given place for the teaching of all sacred truths, and the parent as the God-given teacher. If there is any truth sacred, next to the child's relationship to his

God, it is that of his creative power. But alas! parents do not know how to teach the story and teachers do not know. The next logical step, then, is to train parents; the next, because parents have failed in this sacred duty and the children have become "damaged goods" before reaching the school age, is to qualify special instructors for the schools.

Furthermore, we should demand the compulsory reporting of venereal diseases and also that the certificate of health before marriage be granted. Some will say the next proposition is altogether radical, and that is the sterilization of the unfit, and possibly the syphilitic, in spite of the fact that certain remedies of the present day are said to cure the disease. Then will follow the surgical emancipation from those physical ills that produce immorality and cause irresponsibility.

The single and higher standard of morals must likewise be demanded and then, I believe, the necessity of the ballot for woman. This last may not be normal but man has so miserably failed that Washington Irving's "clinging vine" will have to take the place of his "sturdy oak," but not because the vine wants to make the change. No! Every normal woman desires the fellowship of a splendid, strong, noble man; but she does not propose to put up with tobacco and whiskey-soaked, venereal-diseased men any longer. Next must come the prohibition of the liquor traffic, without which prostitution and white slavery could not exist. Then the annihilation of prostitution and white slavery.

To accomplish the best results we need surgical and vocational institutions, where perverted humans may receive physical, mental and spiritual emancipation and a vocational training that shall fit them for usefulness.

CHARLES H. HASTINGS, M.D., Montreal, Canada: I had no idea of speaking when coming here; I came however, to listen and to get information along this line, and I assure you I feel that I have been amply repaid for having done so. I do not think that I can add anything to what has been said. If I had been called on before these gentlemen I would have had something to say, but they have used up practically all the ammunition. I appreciate the privilege, however, of speaking after Dr. Hurty, as he so earnestly pins his faith to the spiritual and moral uplifting of the race.

If we go back over the history of prostitution, beginning some two thousand years before Christ and follow it down through the ages, we find that it has been more or less rampant all the time, relaxing a little in one generation and then becoming more and more in evidence, governed more or less by the social and economic conditions of the age. It has been said that a large number of these prostitutes—and when I say prostitutes I mean men as well as women—are more or less feeble-minded and therefore weaklings. History, however, hardly bears this out as we would hardly feel like looking upon Solomon as being a feeble-minded man, and yet in addition to being a renowned sage of the East, he was practically the organizer of the first wife-trust, and the poet of passion.

Again, if we go back to the history of Lot and his two charming daughters, if he would have had the gossiping women of today to contend with he would in all probability have been accused of incest. When we consider that through all these ages this question of prostitution has remained practically uninfluenced, it reflects somewhat on the methods that have been used in the efforts put forth for its control.

I would like to be able to agree with Dr. Hurty, but notwithstanding all the efforts that have been put forth by moral reforms and religious teachers for the last—say, half century—I think it is a very questionable matter if prostitution is not as rampant today as it was fifty years ago. Is it not, therefore, time for us to study our methods and try and ascertain wherein we have failed and consider how we can re-inforce the weak points? In view of these facts I cannot agree with Dr. Hurty that we cannot improve conditions as they are, but have to depend on moral and religious teachings. I am convinced that administrators of Public Health are falling short of their duty in not handling venereal diseases as they do all other communicable diseases. I endorse the attitude taken by Dr. Landis and, if Medical Officers of Health are going to efficiently handle this problem, they must divorce it from its moral aspect and then handle these diseases as any other communicable disease. It is none of our business how these diseases are contracted. They are communicable and probably responsible for more degenerating and depopulating influence than all other communicable diseases combined. It is therefore

difficult to understand why administrators of Public Health have so long neglected their duty along these lines.

Now, as regards salvarsan: I think it is a godsend. I feel that those that take up the moral and religious aspect of the problem are admitting a weakness in their methods when they say that if we are going to let the public know, and if we are going to let the young men and young women know that we have a cure for syphilis, we will remove one of the greatest deterring forces. There is some weakness there somewhere. Is it not like reverting to the experiences of our childhood when it was thought necessary to frighten people into heaven by holding them over hell-fire? In my judgment it is our duty, as administrators of Public Health, when we see a communicable disease, as far as lies in our power, to get it under control.

When we have a case of tuberculosis reported, we safeguard the other members of the family and other members of society. We warn them to avoid the dangers of contracting this disease. Now, every case of syphilis is a focus of infection. I do not think it is logical to say that if we get this cure there will be just as many next year. Every case we get under control means a focus of infection under control. The more cases we get and the more cases we have reported, the more possibilities of infection we get under control. I cannot help but feel, therefore, that in the interest of humanity and for the sake of the infants yet unborn, it is the duty of administrators of Public Health to put forth every effort they can to control the ravages of these diseases and it seems to me that the first step or the one most easily handled, would be in connection with our public institutions, our prisons, hospitals, etc.

All admissions to these institutions should be submitted to the Wasserman test and they should receive proper treatment, male and female alike. The same would apply to indigent cases admitted to our hospitals and all positive cases should be retained, that is, quarantined until cured or until after the control of infectivity. We should favor and encourage in every way the reporting of these cases, assuring the people—and I think we can soon gain their confidence—that these reports will be treated as confidential.

In my judgment it is a mistake to have special hospitals for venereal diseases, as every person who goes to such a hospital is

stamped the moment he enters. Would this not in a large measure defeat the very object we have in view? Every hospital should be compelled to take in and care for cases of venereal diseases, and if the nurses and attendants in these hospitals are not sufficiently trained in regard to medical antisepsis and asepsis, the hospitals are falling down. In case any attendant becomes infected, it is not the fault of the case being there but the fault of those in attendance in those institutions.

I thank you for the honor and privilege of making these few statements.

MISS WENONA MARLIN: The statistics which we hear of the diseases and also of the cures very few, I think, doubt. There is but one word—prevention. Attack this problem through education and widespread publicity. I believe if the women gave more thought to this they would say publicity is one of the most direct steps that we can have, and thereby make the word “prevention” the keynote. Make this question one of education and publicity.

MR. FREDERICK H. WHITIN: I think it is of interest for the members of this Society to know of the results of a series of blood tests which Commissioner Davis has been having made of persons committed to the institutions of the Department of Corrections. The purposes of these investigations have been several, but the most important result for the public has been the knowledge gained through them of the proportion of such persons suffering from venereal disease. The Commissioner's endeavor has been to have such test made of all the women and, as far as possible within the means available, of the men. The result shows that 72 per cent. of all women committed to the workhouse are so diseased. This includes a proportion of 79 per cent. among those committed for prostitution, and 69 per cent. among those committed for other offences, such as intoxication, disorderly conduct, etc. This large percentage among those not convicted for prostitution confirms Commissioner Davis's statement that most women have been sexually immoral before they so violate the law as to fall into the hands of the authorities.

That 72 per cent. of such women should be so diseased cannot but direct attention to the seriousness of the problem of venereal disease and strengthen the now decade-old demand that the city furnish adequate facilities for the care of such sufferers.

MRS. FRANCES HOWLETT-WRIGHT: "An ounce of prevention is worth a pound of cure" particularly in dealing with vice conditions. The World's Purity Federation, through its lectures and other efforts is beginning to see the dawn of light breaking into a day when the ounce of prevention will be given in the form of physical emancipation through surgery and the teaching of sex hygiene in all places where uplift educational work is done, our schools included.

Through the expression of man, prostitution has been demanded, causing it to be written that "prostitution is the oldest commercialized profession in the world." Yet be it said to the credit of men, they are rising up all over the land and claiming "If women demand purity for purity they will get it." Furthermore, the World's Purity Federation sees armies of men on the horizon today turning away from sensuality into which man has fallen, seeking the truth of true sexuality as God meant it from the time of creation. They are attending meetings in crowds, and the intense interest manifested is pathetic at times. Mothers and teachers everywhere are seeking the highest and best truth obtainable for their children and for children intrusted to their care. How often do we hear the cry, "How can I teach my children when I have never been taught?" Who could deny them light?

One year ago it required an extra effort to gain the hearing that is being sought after today. Two years ago when practical, scientific articles on sex hygiene were submitted to our leading publishers, the manuscripts were returned with the statement "While we believe entirely in the contents, we could not publish the articles now as they are five or more years ahead of the times." Today these same publishers are seeking these same writers, requesting them to send articles for a campaign on sex hygiene in their magazines.

As to our young women, they have gathered so many false ideas of life, so much shocking knowledge of the present vice conditions, that with fear and trembling they are hungering for the truth. After our lectures in churches, clubs, public and private schools, the splendid, straightforward, natural questions asked by them are both pathetic and most gratifying. Through the frank answers given by scientific lecturers, who are leaders, they find a safety valve of relief which leads them out of the morbid

state of mind into which they have fallen, to the higher and nobler realms they hope to reach, of true wifehood and true motherhood.

How eagerly the adolescent boy receives the knowledge of his coming manhood, when given by those who understand him and can teach him what stands for rosy cheeks, high chest, fine physique, active brain, pure blood and motor power which makes him the worth-while and sought-after man in all enterprises of today where efficiency is demanded.

Outside of the home, where all sacred truths should be taught, who can do this better than a physician of high ideals, who for years has made a study of the sex problem for the betterment of mankind? I say physicians of high ideals because, deplorable as it may seem, we find those of learning in the highest places in the medical profession with loose moral ideals teaching the necessity for the social evil as well as giving contemptible advice to the youths, widows and single women. Should not such be ostracized? On the other hand it is refreshing to note that physicians, ministers, missionaries, social and philanthropic workers are beginning to realize that to deal successfully with perverted man, body, mind and spirit must enter into the equation as a whole. There must be physical emancipation by surgery where needed and complete education in sex hygiene to train the mind to win the mastery over impulses and appetites further strengthened through the leading of the spirit upward to Christ, the true foundation of all purity.

MR. ALBERT GODLEY: May I ask just a moment? I have been very interested, indeed, in these discussions, also in Dr. Hurty's presentation of the matter as to the righteousness of the case. I was glad to see Dr. Hurty again after several years of separation. Let us press this moral question, because truth, and nothing but the truth, will make us free.

Two passages I wish to quote to you. The 13th chapter of Romans, the 14th verse: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lusts thereof." Also, I. Thess. 4:3-5 (Am. Revision): "For this is the will of God, even your sanctification that ye abstain from fornication: that each one of you know

how to possess himself of his own vessel in sanctification and honor; not in the passion of lust, even as the Gentiles who know not God." Freedom will come by obedience to the truth. Christ is on the throne.

WILLIAM A. EVANS, M. D.: We get the idea, I am sure, from the discussion, that there is nothing standardized about the methods of controlling either immorality of this particular type, or venereal disease. As a matter of fact, it calls for a great deal of effort to get control of these diseases. I speak now not only of the physical diseases but of the social diseases.

It is but justice to the New York City Health Department to say that, so far as civil communities are concerned, they are leading in this work. They are registering venereal disease as it has not been registered in any other American city. They are making provision for treatment of cases to a degree that is not equaled in any other department in the United States, and furthermore the male equation is not being neglected.

This is an age-old question, and it will be won as the result of the soundest sense, the sanest judgment and the most patient application. There is no royal road, and at each step we must make use of everything that has been demonstrated and proven through each preceding step.

In the control of venereal diseases we have gone a good deal further, so far as accomplishment is concerned, in our efforts against venereal disease in the male than we have been able to go against venereal disease in the female. Probably the majority of you who are here tonight are not aware how successful has been the effort to control venereal disease in the Army. The things that have been tried out there and the methods that have been demonstrated, while they are not accurately applicable to civil life, yet in a modified form may be made to fit the conditions of open communities. These methods have been developed in controlling the disease in men, which disproves the idea that this campaign is directed solely and exclusively against women.

Light upon various phases of the subject may be obtained from a careful consideration of these methods. We find that in the great campaigns that have been in operation for the control of venereal disease in the German army, as well as in the great campaign by Kitchener, there was a place for medical effort, a

place for the application of practices of sanitary science, a place for the teaching of morality, and a place for teaching continence, through obedience to the laws of hygiene. Through all of these methods effective work has been done for the prevention of venereal disease.

J. H. LANDIS, M. D.: There is very little that I can add. I agree with all that Dr. Hurty has said on the moral side. I believe that it is exceedingly important that children be taken in hand early, but that preceding the education of the children should be careful education of the parents.

It is my judgment that probably one person in 50 is qualified to teach sexual hygiene. There is a possibility that this percentage is entirely too high.

I cannot agree with Dr. Hurty concerning the use of salvarsan. Venereal diseases must be handled by sanitarians in precisely the same spirit that they approach cases of typhoid fever, diphtheria or other communicable diseases. The fact that a man may return with gonorrhea in a year, or with syphilis, after having been cured, is no reason why that man should not be eliminated as a center of infection during the interval. We owe a duty to his wife and children. Because venereal diseases are the result of immorality is no reason why innocent women and children should not be protected from the consequences of that immorality.

JOHN H. HURTY, M.D.: I heartily agree with all of Dr. Landis' propositions. We must do everything that seems reasonable to stay the venereal plagues. I believe in isolation, quarantine and disinfection to combat smallpox, but they will not master smallpox. To stop it we must not wait its coming. It must not be permitted to come. It is the same with the venereal plagues. To permit plagues to come is where the mistake is made. To rely upon medicines and hospitals, segregation and certificates of health to prostitutes, are vain hopes. Such measures will only touch the edges of the evil and may even make matters worse, yet I favor them, hoping good will result somehow, in some way.

It is quite probable that medicating the body to cure syphilis will injure the germplasm of the race to an equal degree with the disease poison. Syphilis is a race poison. Alcohol is also

a race poison. We pour disease poisons into our cells and then pour in drug poisons to drive the disease poisons out, and between the two down goes the race. Nature does not reward sin. She intends the sinner will suffer and die. We can't thwart her. We only think we can. Virtue is the only force which can extinguish syphilis and gonorrhea, and the question is,—How can we achieve virtue?

From the discussions I fear the full force and import of the child creed I quoted was not grasped and appreciated. Its opening sentence is —“*Every child has the inalienable right to be born free from disease, free from deformity and with pure blood in its veins and arteries.*” Let us turn all our forces to securing these inalienable rights to our children, and more will be done to stop syphilis and strengthen the race than can ever be done by driving out prostitutes, creating hospitals, and giving salvarsan and mercury. We are fortunate indeed that there is no medicine to cure smallpox, for we are thus driven to prevention. Most fortunate were we that no medicine was found for the cure of yellow fever, for this drove us to prevention. If there were no relief (cure) for syphilis and gonorrhea, it then would be easy for man to be continent. Again I say, let us abandon the delusion that there is a substitute for virtue.

JAMES PEDERSEN, M.D.: The turn which was given the discussion a few moments ago leads me to call your attention to the name of our Society, wherein it is recognized that in our attack upon this social problem, sanitation and morality must work together. Let me briefly suggest some of the methods under each section.

The sanitary method includes:

1 Teaching the public the ravages and nature of the venereal diseases, together with their prevention and repression.

2 Encouraging health officers to carry out existing sanitary and sumptuary laws.

3 Directing the adoption or defeat, as the case may be, of attempts at control of new legislative enactment.

The moral method of prophylaxis conveys its own definition. Its sub-divisions are many. They are as various as the individualities of those to whom the appeal is made, but in the traditions of our Society there has been, and should be, only one opinion on

attempted legislation looking to moral control. The opinion is that the moralities cannot be inculcated nor fostered by law.

Each year sees us laying greater emphasis in our lecture work upon sex ethics and sociology, and working in closer coöperation with such organizations as the Young Men's and Young Women's Christian Association National Boards, churches, theological schools, social settlements.

To those among our friends who are inclined to criticise seemingly lagging advance, I would say that human nature is not so plastic as we would imagine. Movements that cause a breaking down of old prejudices on the one hand and a breaking up of hardened fallacies on the other have to go forward by what Prof. Chandler used to call "*insensible gradations*." True, healthy growth is gradual and evolutionary,—not revolutionary.

In concluding I wish to thank the retiring President for his most kind remarks in introducing me to you as your new President, and to thank you cordially for the honor which you have conferred on me by this election. If we are to look forward to greater heights, as Dr. Keyes has said, we to whom you have entrusted the government of the Society must more than ever solicit your active and able coöperation.

A SURVEY OF VENEREAL CLINICS IN NEW YORK CITY

B. S. BARRINGER, M.D.

AND

A STATISTICAL EFFICIENCY TEST

PHILIP S. PLATT, M.A.

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I

In the fall of 1914, the New York Association for Improving the Condition of the Poor reported to the Department of Health that it was found difficult to obtain proper treatment for its venereal cases at the dispensaries and clinics of New York, and asked that better facilities be provided. The Department referred the matter to The Society of Sanitary and Moral Prophylaxis and the Associated Out-Patient Clinics of New York. At a conference called by the Society, and attended by representatives of the four organizations, it was decided that a study should be made of the venereal clinics in the city, with especial reference to the carrying out by them of the requirements set by the Associated Out-Patient Clinics of New York* for the conduct of venereal clinics, and for such statistical information as might be available regarding the number of cases treated and the number of visits by each patient and the like.

The Society of Sanitary and Moral Prophylaxis, through one of its members, Dr. Benjamin S. Barringer, who volunteered for the work, made the medical examination, and the Association for Improving the Condition of the Poor undertook the study and classification of the available statistics. While this work was being done several clinics were recommended by the conference to the Association as being best equipped to handle its cases, and the coöperation of the chiefs of the clinics was procured.

The results of this study are contained in the following article, but it seems to the Society that there is another interesting and, to social hygiene workers, encouraging point which should be emphasized, viz., the tremendous advance that has been made when an Association dealing with dependent families recognizes that the venereal diseases have become a definite part of their problem and that their staff must be equipped to reckon with these diseases. Visitors have long known that they might expect to find venereal diseases in those of immoral lives, but it is only comparatively recently that they have begun to realize that many, themselves not guilty of immorality, were sufferers from these same dread diseases. Medical science has shown

*For these requirements see page 120.

that wives and children share in these burdens of physical suffering; and since these diseases involve family questions, they must be considered by relief organizations.

A further investigation was undertaken, from the office of the Society, of social organizations dealing with dependent families and with adolescent boys and girls, to find out what they were doing in relation to venereal cases. It is hoped during the coming winter to carry this investigation into institutions and societies dealing with children. While about two-thirds of the organizations interviewed recognized the social diseases as a very definite factor in their problem, they also admitted that they were making practically no effort to deal with them beyond seeing that a case in an active state of disease received proper medical care, and that it would be impossible to take up the matter until their visitors were given a much greater knowledge of social hygiene than at present prevails.

The Society of Sanitary and Moral Prophylaxis plans to meet this need by arranging courses of lectures for social workers. Such courses should form part of the curriculum of all schools of philanthropy and social work throughout the country, and should include sex education in its broadest sense,—not merely sex hygiene or biology, but also sex psychology and the social and economic problems involved.

As far as known all the clinics of New York in which syphilis and venereal diseases are treated were visited. There are twenty-seven clinics in which syphilis is treated. Of these seven have been approved, and twenty disapproved. Of the twenty-six venereal disease clinics but four have come up to the requirements and twenty-two have been disapproved.

This on its face places both the syphilis and venereal clinics in a bad light. The clinics are not as bad, however, as this report indicates for many of those disapproved could become, with slight effort and with a few changes, approved clinics. In fact, there are only twelve syphilis and venereal clinics that are so hopelessly bad as to demand complete reorganization.

It is interesting and somewhat disconcerting to find that after all the insistence made by the Associated Genito-Urinary Clinics that syphilis and venereal diseases be treated in separate departments, only five clinics have so separated the two.

In the survey of the clinics certain interesting facts came out from which certain further recommendations were made. For instance, it is our general belief that it is more often the fault of the authorities who have provided inadequate facilities and inadequate instruments than it is the fault of the chiefs of clinics, that clinics are bad. One sometimes sees a clinic which comes up

to the standard run by a chief who may also run in another dispensary a clinic which is considerably below the standard because of poor equipment, poor rooms, etc. This is, however, not always true, as there are instances of two different clinics run by the same chief and equally well equipped, one of which is up to the standard and one of which is decidedly below. The causes of such a condition are at times obscure, but it should not be difficult for those responsible for the conduct of the dispensaries to trace them and to apply adequate remedies.

Because of such conditions it is suggested that the hospital or dispensary authorities who are responsible for the rooms and equipment of a clinic be asked to coöperate with the Associated Genito-Urinary Clinics in providing proper rooms and equipment.

Many of the rooms in which the clinics are held are decidedly filthy. This, by the way, applies not alone to genito-urinary and syphilis clinics. The effect upon a patient of advice given by the clinic physicians as to personal cleanliness, for example, is considerably negated if given in a room in which everything is dirty. This is again a matter for the clinic authorities and not for the chief of clinics.

It was further found that a few of the clinics were open but two days a week. Therefore, the further recommendation was made that a clinic should be open at least three days a week as it is believed that many venereal diseases require treatment at least three times a week.

The facts discovered regarding the discharge from treatment of gonorrhea patients are somewhat shocking to the careful practitioner. Many clinics make apparently no attempt to hold their patients beyond the time when their urine is clear. In others the beer test alone was used. Because of this a still further recommendation was made that a uniform method of discharging gonorrhea patients be adopted, and that this include a complement fixation test. The fact that a patient cannot be discharged until he has had a blood test means something to the patient. All patients are beginning to know what blood tests in venereal diseases are because of the wide use of the Wassermann reaction, and if the clinics insist upon a complement fixation test being negative before discharging a patient, they will certainly discharge very few who still harbor gonococci.

A further recommendation was made that framed copies of the recommendations of the Associated Genito-Urinary Clinics be placed in every clinic. That would seem to be the only way to impress these recommendations upon both the clinic authorities and the physicians of the clinic.

The following three means are suggested for bringing the unapproved clinics up to the standard: First, wider publicity of the recommendations of the Associated Genito-Urinary Clinics. Second, coöperation between the clinic authorities and the chief of clinics. Third, a scheme, not perfected as yet, for division among the dispensaries of certain privately contributed money now divided among the hospitals. Such a division if limited to those clinics which come up to the standard of the Associated Clinics should influence those which now fall short of it to improve their work and equipment in conformity with the standard requirements.

II

If efficiency is the ratio of results accomplished to effort expended, the efficiency of genito-urinary clinics in New York is low. It is because of the great amount of valuable time and money that is wasted in the treatment of venereal disease that the question should be one of direct interest to dispensary superintendents, clinic physicians, social workers, and the contributing public. If these clinics exist chiefly to swell the receipts of the dispensary pharmacy, the question of clinic efficiency is unimportant, but if clinics set as their aim the cure of their patients at a minimum cost, then, if they fail in this, a consideration of the reasons for the failure is desirable. And yet, while estimating that over 2,500,000 people receive medical service yearly from the out-patient departments and dispensaries of New York, Chicago, and Boston at a cost of over \$1,500,000, Michael M. Davis,* of the Boston Dispensary, asked three years ago, "Has \$100 been spent in studying the results of the treatment, in testing methods, and in framing standards, by which to estimate achievement in relation to expense?" Thanks to Mr. Davis the question is no longer answered in the negative.

*The Efficiency of Out-Patient Work, Michael M. Davis, Jr., Ph.D., Director of the Boston Dispensary, Boston, read before the American Medical Association, Atlantic City, June, 1912.

The solution of clinic inefficiency lies along several lines. The necessity of proper equipment and adequate facilities has just been discussed. The standards set by the Associated Out-Patient Clinics, presented in the December issue of **SOCIAL HYGIENE**, contain the fundamental needs of a genito-urinary clinic. But no matter how complete the equipment and how perfect the methods of treatment, no adequate idea can be had of the waste of time and money on the one hand, or the accomplishment of results on the other, without accurate knowledge of the number of patients visiting the clinic, the percentage cured, the number of visits per patient, and especially the percentage coming once but not returning for the necessary treatment. Moreover, it is appreciated that knowledge of conditions, though necessary, is not of itself a remedy. If, in order to effect cures, it is necessary to bring men back for many repeated treatments, and if at present over one-half return not more than five times, steps should be taken, whether by physician, clinic clerk, or social worker, to bring the patients back for treatment. If the fault lies with the overcrowding of the clinic the number treated should be limited.

Supplementary to the above survey of the genito-urinary clinics, and in connection with a study of the treatment of the Association for Improving the Condition of the Poor patients having venereal disease, the Bureau of Public Health and Hygiene planned to observe and compare the results obtained in several clinics, selected as representative of the best and of the worst types of day and night clinics. Instead of finding the information readily available, it was either found to be unobtainable, or obtainable only upon many days' research. The number of patients, the number of visits per patient, and the results of treatment in the four clinics studied were obtainable to the following extent: in one clinic it was absolutely impossible to determine such facts, as no record was kept beyond the name, address, and diagnosis at first visit; in another an analysis of about 99,000 cards, representing all patients coming to the entire dispensary during a period of three years, offered the only means of determining the facts; in the other two an analysis was necessary of only a year's clinic records, though these records, in one case, were the private possession of the physician in charge. The desirability of information regarding the operation of a clinic should be as manifest as the necessity for bank accounting.

Detailed analysis of a year's records was possible in only two of the clinics. It was necessary of course to go back about six months from the time of the study so that new patients coming in the last month of the year and continuing treatment into the following year could be taken into consideration. Patients were divided into three main classes—gonorrhreal, syphilitic, and others. Gonorrhreal patients, acute and chronic, diagnosed by the presence of gonococci, were then classified according to whether they had been "dismissed as cured," "ceased treatment, improved," or "ceased treatment, unimproved." The standards used in these classifications, while not identical, are fairly comparable. In both clinics a patient was declared "dismissed as cured" only when his record so stated. In clinic "A" this was done when there was complete absence of discharge after the beer test, the urine was repeatedly clear, and no gonococci could be found. Complement fixation was not a regular procedure. In clinic "B" no case was discharged as cured until, in addition to the other tests, the blood was found negative. The class "ceased treatment, improved" consisted in both clinics of those in whom discharge was absent (whether only temporarily or permanently was not known), the urine was only slightly, if at all, cloudy, and gonococci were not found. There are undoubtedly a number in this group who would, in the course of another week or two, be pronounced cured, just as there are doubtless those in whom the disease, being only dormant, would flare up following any indiscretion. The third group is composed of those in whom the symptoms were active. Following are the number and percentages in each group:

GONORRHEA

	Clinic A		Clinic B	
	Number	Per Cent.	Number	Per Cent.
Dismissed as cured.....	25	9.7	38	9.4
Ceased treatment, improved	50	19.3	57	14.2
Ceased treatment, unimproved..	184	71.0	308	76.4
	259	100.0	403	100.0

Less than 10 per cent. were dismissed as cured. If all those "ceased treatment, improved" are added to those cured, the percentages 71.0 and 76.4, still remain as indicative of those who have come to the clinics, been treated, and, while still carrying the infection, have been lost track of. That the situation is not

peculiar to these best two clinics may be seen by reference to the tests conducted by Michael M. Davis* in 1912 and Dr. Henry L. Sanford,† in 1913. Davis found 11.4 per cent. of 450 new gonorrhreal patients coming to the Boston Dispensary during six months were cured, while Sanford found that of a hundred consecutive cases of gonorrhea admitted to the Lakeside Hospital Dispensary, Cleveland, during six months in 1912, 12 per cent. were cured. Dr. Sanford says, "Whether twelve cures out of a hundred are a creditable number or not, with the drawbacks of this class of patients, and the fact that students in training assist in the clinic, I will leave to the judgment of others who have worked under these conditions. But creditable under the circumstances or not, it is useless to pretend that such results are satisfactory."

Nor is the situation improved when viewed by the number of visits made per patient. Opinions vary as to the number of treatments necessary to effect cure, but it will probably be admitted that small results can be obtained from only one or two visits, and that the majority of cures necessitate well over five visits. The number and percentage of patients grouped according to the number of visits made are as follows:

GONORRHEA
Clinic A

Number of Visits	Dismissed as Cured	Ceased Treatment Improved	Ceased Treatment Unimproved	Total	Per Cent.	
1	....	...	75	75	28.9	
2- 5	....	10	52	62	23.9	52.8
6-10	4	5	28	37	14.3	
11-15	4	10	9	23	8.9	
16-20	6	6	11	23	8.9	
21-25	4	6	3	13	5.0	
26-30	3	5	3	11	4.2	41.3
31-35	....	3	2	5	1.9	
36-40	2	1	1	4	1.5	
41-45	2	2	....	4	1.5	
46-50	....	....	....	....	....
51-60	....	1	....	1	0.4	
61-70	....	1	....	1	0.4	5.7
Percentage...		25 9.7	50 19.3	184 71	259 100	99.8 99.8

*The Efficiency of Out-Patient Work, cited above.

†An Efficiency Test of Dispensary Treatment of 100 Cases of Gonorrhea, Henry M. Sanford, M.D., Cleveland, the *Cleveland Medical Journal*, December, 1913, page 813.

Clinic B

Number of Visits	Dismissed as Cured	Ceased Treatment Improved	Ceased Treatment Unimproved	Total	Per Cent.
1 2- 5	7 7	7 7	122 113	122 127	30.3 31.5 61.8
6-10	7	17	36	60	14.9
11-15	8	13	15	36	8.9
16-20	7	8	7	22	5.5
21-25	2	8	5	15	3.7
26-30	4	1	4	9	2.2 35.2
31-35	1	1	3	5	1.2
36-40	1	1	2	4	1.0
41-45	....	....	1	1	0.2
46-50	....	....	....	....	....
51-60	1	1	....	2	0.5 2.9
Percentage...	38 9.4	57 14.2	308 76.4	403 100	99.9 99.9

The percentage of patients making one visit only was 28.9 at Clinic A and 30.3 at Clinic B while Davis found it to be 47.8. The percentage of patients making 5 visits or less is 52.8 at Clinic A and 61.8 at Clinic B, while Davis found 81.2 and Sanford 56. Certainly no one will deny that if 30 to 50 per cent. of the patients come only once, there must be a serious waste of the physicians' time and the clinics' money. Of 386 patients making five visits or less in the two clinics, only 1.8 per cent. were dismissed as cured.

SOCIAL HISTORY

In Clinic A the fullness of the records made possible a classification of the source of infection. Street prostitutes were responsible for 36.6 per cent. of the infections, house prostitutes

Other data of interest:

	Clinic A		Clinic B	
	PREVIOUS VENEREAL DISEASE HISTORY			
Gonorrhea	Number	Per Cent.	Number	Per Cent.
Denied	131	50.6	174	43.2
Syphilis only	114	44.0	207	51.4
No record . . . . .	....	....	3	0.7
	14	5.4	19	4.7
	259	100.0	403	100.0

18.9 per cent., domestics 10 per cent., friends 10 per cent., working women 7.7 per cent., wives 1.5 per cent., and unknown 14.7 per cent.

	Clinic A	Clinic B
--	----------	----------

OCCUPATIONS

Skilled.....	129	49.8	273	67.7
Unskilled.....	100	38.6	107	26.7
No occupation.....	2	0.8	4	0.9
No record.....	28	10.8	19	4.7
	259	100.0	403	100.0

CHARACTER OF GONORRHEA

	Number	Per Cent.	Number	Per Cent.
Acute gonorrhea.....	198	76.4	261	64.8
Chronic gonorrhea.....	61	23.6	142	35.2
	259	100.0	403	100.0

NATIVITY

Native.....	152	58.7	209	51.8
Foreign.....	107	41.3	154	38.2
No record.....	....	....	40	10.0
	259	100.0	403	100.0

CONJUGAL CONDITION

Single.....	182	70.3	362	89.8
Married.....	41	15.8	40	9.9
Widowed.....	4	1.5	1	0.2
Unknown.....	32	12.4	0	0
	259	100.0	403	99.9

AGE

Under 21.....	51	19.7	90	22.3
21-25.....	88	34.0	187	46.4
26-30.....	58	22.4	75	18.6
31-35.....	20	7.7	29	7.2
36-40.....	11	4.2	11	2.7
41-45.....	9	3.5	8	2.0
46-60.....	3	1.2	...	...
Unknown.....	19	7.3	3	0.7
	259	100.0	403	99.9

The previous tables have dealt exclusively with gonorrhreal patients. Judging from the records of Clinic A, conditions are similar in respect to syphilis. Of 116 patients included under the classification of syphilis, 69 were diagnosed as secondary or tertiary syphilis, 33 as chancreoid ulcer, 14 as suspect. In addition to the gonorrhreal and syphilitic patients, 201 patients were registered as being treated at the clinic. The following table shows the number and percentage of patients grouped according to diagnosis and the number of visits made:

CLINIC A

Number of Visits	Patients					
	Syphilis		Other than Gonorrhea and Syphilis		Gonorrhea, Syphilis and others	
	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.
1	34	29.3	113	56.2	222	38.5
2-5	35	30.2	52	25.9	149	25.9
6-10	15	12.9	18	9.0	70	12.1
11-15	5	4.3	6	3.0	34	5.9
16-20	5	4.3	2	1.0	30	5.2
21-25	4	3.4	9	4.4	26	4.5
26-30	7	6.0	...	...	18	3.1
31-35	9	7.8	1	0.5	15	2.6
36-40	...	...	...	...	4	0.7
41-45	2	1.7	...	...	6	1.0
46-50	...	...	...	...	...	...
51-60	...	...	...	...	1	0.2
61-70	...	...	...	...	1	0.2
Percentage.	116	100	201	100	576	99.9
	20.1	....	34.9	....	....	....

It is fully appreciated that the physician has very little time to devote to a study of his records. It is for this reason that every effort must be made to simplify the task, if task it is. No more unfortunate system could prevail than that which returns the history and treatment card of a patient to a file, where absolutely nothing but the reappearance of the patient himself awakens it from an otherwise perpetual sleep. Here indeed is effectively hidden both the fruitful and the barren work of the clinic. A simple operation divides the quick from the dead. The first step is to have an active file in which the history and treatment cards of the patients who come to the clinic during the course of a month may be filed. At the end of the month the number of cards in the file represents the number of individuals

visiting the clinic that month; the number of visits made by each can be ascertained in a very few minutes; the number making one or two visits only is at once apparent; the number cured is at hand. In fact, the work of the clinic for the month is revealed in a brief fifteen minutes. Before, it was quite impossible to tell how many different individuals were treated during the month, while the most phenomenal memory could not recall how many patients were treated once and once only. This much then can be accomplished at no actual expense and at a saving of time, for the ease of finding a card in the small active file will more than compensate the few minutes spent in analysis at the end of the month.

If it is desired to study each month as a separate unit, the cards may be returned after analysis to the dead file. Being already in numerical order the length of time necessary for this procedure would be slight. If the analysis of several months was desired, the cards of patients not returning to the clinic might be filed in the dead file, so as to keep the active file already alive, a record being kept of such transfers.

There is equal room for improvement in the recording of information. Elsewhere the demands of modern conditions have done much to simplify and improve the physical form of record cards and the methods of handling them. There is a surprising difference in the ease or difficulty of recording information on a well-planned or a poorly-planned card. Probably the highest degree of perfection at present attained in record keeping is found in the so-called "Index Visible," invented by Prof. Irving Fisher of Yale, which not only places every record where its index number or name is always visible and its entire information can be read without removing the card, but which also provides, with relatively little labor for maintenance, an almost automatic system for keeping track of the return or failure of patients to return to the clinic as instructed. This system which has been fully described by Davis,* is in use in several dispensaries in New York and Boston.

No attempt has been made in this statistical study to point out in detail other methods of improving the efficiency of a clinic.

**A Method of Promoting the Efficiency of an Out-patient Clinic*, Michael M. Davis, Jr., Ph.D. and Elmer W. Barron, M.D., *Boston Medical and Surgical Journal*, December 4, 1913, pp. 820-822.

Statistics can indicate the weak points in clinic efficiency; they cannot correct them. But if the statistics presented in this paper make it sufficiently clear that accurate knowledge of conditions existing in a clinic should be at hand and that steps should be taken, whether by the physician, the clinic clerk, or social worker, to bring patients back to the clinic until they are cured, the purpose of this study is attained.

[*Note*.—The standard requirements for genito-urinary clinics adopted by the New York City Associated Out-Patient Clinics are as follows:

I. SYPHILIS

1. The treatment of syphilis, whatever its manifestation, should be conducted in one department, which shall be either a special department of syphilis or the dermatological department.

2. Whenever the nature of the lesion, such as eye, throat, viscera, etc., has directed the patient to a department other than that for syphilitics, the treatment should be conducted jointly by the two departments, but the anti-syphilitic treatment be administered in the department of syphilis or the dermatological department.

3. Every department for the treatment of syphilis should be provided with a dark-field microscope.

4. Facilities for making the Wassermann reaction test should be provided, if possible, in every institution where syphilis is treated.

5. Wherever laboratory facilities for making the Wassermann reaction test are not available at the clinic, provisions should be made for the prompt conveyance of the specimens to the Department of Health or other places at which the examinations are made.

6. The principle of limitation of the number of patients in each clinic should be adopted, such limitation to be based upon the estimated facilities in men and equipment of each clinic.

7. Intravenous medication may be administered to suitable ambulatory cases of syphilis.

8. In view of the fact that an obligation to render a patient with an infectious disease innocuous at the earliest possible moment rests on the institution to which the patient has applied for

treatment, it is the duty of such an institution to provide suitable medication free to those who are unable to pay for it.

9. The Association recommends that a suitable uniform circular of instructions be given to every syphilitic patient at the dispensary.

10. The Association recommends that uniform forms of records be employed in all the clinics treating syphilis.

II. GONORRHEA AND CHANCRON

1. Every department for the treatment of gonorrhea and chancroid should be provided with a microscope.

2. Every department for the treatment of gonorrhea and chancroid should be provided with proper facilities for sterilization.

3. Facilities for endoscopic and cystoscopic work should be provided.

4. Wherever laboratory facilities for making the complement deviation test for gonorrhea are not available at the clinic, provision should be made for the prompt conveyance of the specimens to the Department of Health or other place at which the examinations are made.

5. The principle of limitation of the number of patients in each clinic should be adopted, such limitation to be based upon the estimated facilities in men and equipment of each clinic.

6. In view of the fact that an obligation to render a patient with an infectious disease innocuous at the earliest possible moment rests on the institution to which the patient has applied for treatment, it is the duty of such an institution to provide suitable medication free to those who are unable to pay for it.

7. The Association recommends that a suitable uniform circular of instructions be given at the dispensary, to every patient suffering from gonorrhea.

8. The Association recommends that uniform forms of record be employed in all the clinics treating gonorrhea.

The Association has recently adopted the additional requirement that genito-urinary, skin, and syphilis clinics be open at least three days in the week. It has under consideration for action at its next meeting that a uniform method of discharging gonorrhoeics be adopted, and that this include a complement fixation test.]

A PAY CLINIC

ALEC NICOL THOMSON, M.D.

Chief of Genito-Urinary Clinic, The Brooklyn Hospital Dispensary

The Brooklyn Hospital has recently established in connection with the Genito-Urinary Department of the Dispensary an evening pay clinic. It had been found impossible to maintain the proper control of the patients who were unable, on account of their occupation, to regularly attend a midday clinic. Such men are able to pay a small fee for treatment and medication, although they cannot afford the services of a qualified private physician. It was also deemed necessary to provide facilities for the type of patient that ordinarily falls into the hands of the "quack" or procures a patent medicine from the drug store. This class either do not know of a private physician or fear the expense, but do not wish to become charity patients at a free clinic.

In order to bring this clinic to the attention of those who would be glad to avail themselves of the opportunity to procure proper treatment at a moderate fee, in coöperation with the Department of Health, it has been arranged to replace those advertisements, usually found in the lavatories of pool-rooms and saloons, with two plates, one stating that they may obtain advice at the Brooklyn Venereal Clinic of the Department of Health, 29 Third Avenue; the other, the facilities and hours of the dispensary.

Various methods are used for stimulating the interest, and keeping in close touch with the patients. A bulletin board is located in the clinic waiting room. On this are posted pointed paragraphs of advice and of general interest, under the three headings—Prevention, Syphilis, Gonorrhea. In addition to a twelve page booklet on venereal diseases by the staff,* the literature of the Department of Health is also distributed. A complete record of each patient's attendance is kept, and upon any delinquency an effort is made to communicate with him. This is

*See Page 124.

accomplished by means of a form card urging the need of further treatment and observation. Three of these are sent at appropriate intervals before the case is finally dropped.

The admission hours are from 1 to 2 and 5 to 6.30 P. M. daily except Sundays and holidays. The history system is so arranged that a patient may attend either the day or night clinic at his convenience.

In the general planning of this organization an effort has been made to meet the venereal question in the best interests of the individual infected and the community to which he is a menace.

Venereal Disease IS NOT A Necessary Evil

If Men and women would refrain from wrong-doing; Everyone infected remained under treatment until cured; Those infected took care of themselves and thought of the welfare of others;

THEN the greatest menace to the people of this country COULD BE STAMPED OUT

Are You Doing Your Part?

The Brooklyn Hospital Dispensary

Maintains a Genito-Urinary Clinic for the treatment and advice of persons unable to afford the services of a private physician

Clinic Hours are from 1 to 2 o'clock daily except Sundays and Holidays

From 5 to 6:30 P.M. (except Sundays and Holidays) a Pay Clinic is held. A charge of \$1.00 per visit is made which includes medicine and treatment

Raymond Street and DeKalb Avenue
Brooklyn, New York

Venereal Diseases

Some facts that should be generally known to all people

THIS PAMPHLET IS WRITTEN WITH THREE OBJECTS IN VIEW

If Men and women would refrain from wrong-doing; Everyone infected remained under treatment until cured; Those infected took care of themselves and thought of the welfare of others;

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Raymond Street and DeKalb Avenue
Brooklyn, New York



YOU can come into either of these clinics feeling absolutely sure that your case will receive careful, conscientious treatment. There will be no publicity made of it.

There is no reason, however sensitive you may be, why YOU should not come to us in strictest confidence NOW.

First—To warn persons not yet infected. It is hoped that the facts presented will produce such feelings that no disease will be contracted.

Second—To instruct persons who are infected with these diseases so they will appreciate the absolute necessity of treatment, and will stay under observation until pronounced cured by a physician.

Third—To arouse a desire in the persons who have been infected and are now apparently well, to know *absolutely* whether they have been cured.

The Brooklyn Hospital Dispensary

Genito-Urinary Department
Raymond Street and DeKalb Avenue
Brooklyn, New York

After you have finished with this book give it to a friend.

THE JOURNAL OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

VOL. VI.

OCTOBER, 1915

NO. 4

A REGULAR MEETING OF THE SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE RUSSELL SAGE FOUNDATION BUILDING, 130 EAST 22D STREET, THURSDAY, OCT. 14, 1915.

THE FOLLOWING PAPERS WERE READ:

REPORT OF PROGRESS	126
James Pedersen, M.D., President	
THE SELECTION AND TRAINING OF TEACHERS FOR SEX INSTRUCTION	131
Maurice A. Bigelow, Professor of Biology Teachers College, Columbia University, New York	
THE PROBLEM OF SEX INSTRUCTION IN RELATION TO THE ELEMENTARY SCHOOLS	136
Miss Abby Porter Leland New York Public Schools	
THE PROBLEM OF SEX INSTRUCTION AS VIEWED BY BOARDS OF EDUCATION	141
Ira S. Wile, M.D. Member of the Board of Education, New York City	

DISCUSSION

Mrs. Wesley C. Mitchell	William F. Snow, M. D.
George W. Hunter, Ph. D.	Prof. Maurice A. Bigelow
Mr. George Donaldson	Ira S. Wile, M. D.
Mrs. Frances H. Wright	Mr. Donaldson
Mr. A. Deixel	Mrs. Woodallen Chapman

SOCIETY OF SANITARY AND MORAL PROPHYLAXIS

President's Report

JAMES PEDERSEN, M.D.

A happy precedent makes it incumbent upon me to present to you an outline retrospect of our work during the two years now completed, and similarly a prospect of the two years now beginning, the inauguration of which under the officers recently elected, is marked by this meeting.

The untimely death two years ago of Dr. Morrow, the Founder of our Society, occurred when we were entering upon one of those transition periods that seem a necessary part of the normal growth and development of every vigorous organization. Under the successful administration of Dr. E. L. Keyes, Jr., your retiring president, with the coöperation of your Executive Committee, and Mrs. Frederick H. Whitin, your efficient Executive Secretary, the transition has progressed most satisfactorily in the opinion of those who know what the difficulties have been, and how much has been accomplished. Difficulties great and small still confront us, of course; but with the continued coöperation of our friends far and near we shall be able to deal with them, as we have in the past.

Of the two paramount methods for controlling the diseases spread by the social evil:—first, instruction that shall persuade against exposure to infection, second, treatment of those already infected, our Society has from its inception, focussed its light on instruction of the public. This instruction was subdivided into,—(1) giving a knowledge of the nature and dangers of the venereal diseases as affecting the individual, the family and the State, and (2) (somewhat apart from that physical aspect) the instruction was directed toward the ethical aspect under the conviction—abundantly recognized—that only by raising the moral tone of human nature and by developing personal responsibility in the individual, could the results be made to even approximate permanency.

To deal with the primary ignorance and aversion of the public, it was but logical to lay before it the dangers of the diseases it was being called upon to combat. Up to two years ago this formed

the basis of the instruction as given until, on the one hand properly informed by well edited literature and authoritative lectures to selected groups, the public on the other hand was being beset and endangered by literature, lectures and even plays, many of which under the promoting word popular, were mercenary or prurient, or both. Weak human nature was quick to profit commercially by the medical facts, which, because new to the layman, were excitingly surprising. Some of the instruction, lacking full authority, had become too unreliable, too uncertain, to scattered. Quite largely it had become subverted. Hence was started the transition through which we are now passing.

The past two years have been marked by a gradual progression from the mainly physical aspect to the mightier aspect of the social evil as affecting good citizenship. Building on the sure foundations laid in the public mind and the public conscience by the best work of the preceding seven years, the recent work has been constructively extended until its scope demands more trained workers than ever before. Little by little we have come to comprehend what constitutes a fairly rational sex education. This can not be better expressed than by Professor Bigelow's scientific definition. He makes sex education comprise:

- (1) Sex hygiene and physiology for personal and social health.
- (2) Sex ethics and sociology for personal and social conduct.
- (3) Sex psychology for mental attitude.
- (4) Biology for an understanding of the universality of the laws of reproduction.
- (5) Eugenics for the betterment of the race.

To meet so inclusive and well-founded a definition has been the aim of the reorganized lecture work of your Society. Mothers have been taught that by training their children in obedience, self-control, good manners and a desire to have strong, able bodies, they are endowing those children with powerful safeguards for the future. This applies to both sexes. Dr. Satterthwaite, writing on "Some Problems in Genetics" points out that a good inheritance is not the most essential attribute of mankind; that character is the great essential which makes for what Galton has called "civic worth." Your lecturers, whether addressing boys or girls, now specially emphasize loyalty and personal responsibility. The

bearing such teaching and training are known to have on efficiency and on efficient citizenship, may be deduced from the fact that scarcely a convention is held today, whether of the clergy, educators, sociologists or hygienists, without devoting one or more parts of the program to a study of sex problems as being among the fundamental problems requiring solution. For example, last year your Society in its lecture and conference work was in touch with the School of Philanthropy, Teachers' College, Drew Theological Seminary, the Triennial Convention of the Protestant Episcopal Church, the State Board of Education and the Department of Health.

It is evident, therefore, that the chief endeavor of our Society must be to have approved, graded *courses* of lectures (as opposed to single lectures) given by trained men and women to larger and smaller groups, young and old, from the various walks and conditions of life. These groups must include, as heretofore, parents, school children, high school pupils, college students, employees in large industrial plants, teachers in schools, colleges and settlements, social service workers and other welfare organizations. A synopsis of the course of six lectures that has been prepared for young women will describe the scope to which we now aspire:

I A history of the social hygiene movement and of the demand by mothers for information as to how to teach their children the essential facts of the transmission of life.

II The evolution of woman.

III The responsibility of women today:

1—The spiritual significance of motherhood.

2—The responsibility of women to the men they know.

3—The responsibility of women to the community.

IV The physiological aspect of motherhood.

V Mental hygiene.

1—Thought as a force.

2—The right use of the imagination in shaping ideals.

3—The will the center of life and how to train it.

Before educators and social workers, a discussion of sex psychology is added. It has been and will be our endeavor to get into closer touch with the public schools, by federating or

centralizing the efforts that have already been made by several organizations independently. So desirous is the Department of Health of having the sex question and the social evil discussed before industrial employees, that it would aid our Society in getting access to them. Men and boys are shown the fallacy in the old teaching of a sexual necessity in the male, their culpability in and their responsibility toward the question of prostitution is explained, and an appeal is made for manly self-control and more chivalry. In short, whatever the group, the aim is to make the lecture or talk direct and practical—a personal matter for every member of the group.

Having as we do the confidence and coöperation of most of the welfare and philanthropic organizations in New York, our lecture field can be broadened tremendously. This we shall do, granting that we are given sufficient means to pay the trained workers needed to make surveys and to deliver the lectures.

Coöperating with the Department of Health and the Association for Improving the Condition of the Poor we shall set about the opening of pay clinics in Manhattan for the treatment of patients with venereal diseases. The Brooklyn Hospital Dispensary has already a clinic on this order.

Our pamphlet literature, some of which seems to have served its purpose, is to be revised and developed or set aside as may be necessary to correspond with the newer requirements.

In the matter of legislation our function will be largely that of censor. Is it not generally admitted now, that public opinion is created, not by statute, but by education; that no statute can be enforced unless backed by public opinion; that statutes can not make good morals?

These self-evident propositions encourage us to continue our society's policy of careful discrimination. We shall point with emphasis to the subtle weakness of the impracticable bill, and we shall foster mightily the practicable, to the end that only legislation which is likely of enforcement be added to the already overburdened shelves.

It may be noticed that this prospect is almost local in its range. As a part of the transition through which we are passing, most of our *national* work is being done by The American Social Hygiene Association in the formation of which, Dr. Morrow, representing this society, was prominent. Thus relieved of the

details imposed by a national field, we are free to concentrate on the abundant, unending opportunities and claims of this great city and state. To compass them will absorb our best. We shall have plenty to do. Only the amount of money given us to invest in this work can prescribe its limitations. More and more we have had to depend on appeals for personal subscriptions and less on membership dues. We confidently hope that our society's past record and present purpose will secure not only a repetition of former subscriptions and gifts, but also win for us new friends. We need them.

Mrs. Whitin remains our zealous, efficient Executive Secretary and Mrs. Woodallen Chapman has become our Field Secretary. To the Executive Committee of the past two years has been added Miss Leland—one of our speakers this evening. With Prof. Bigelow as secretary and Mr. Wm. A. Greer as treasurer, we have a series of announcements that are indeed causes for congratulation. The Executive Committee meets regularly once a month—oftener when occasion demands—and earnestly considers all questions affecting the work. Our office is a busy one. As far as it is concerned, you have the assurance that the work of the Society will not only go on, but also progress.

Finally, lest anyone become critical because impatient of big results, I shall endorse the recommendation that brought to my attention Louise Creighton's small book (less than 90 pages) entitled "The Social Disease and How Fight It." Every paragraph is plumbed to a right line with such words as these: "Knowledge is dangerous when it leads to panic and hence to rash and ill-considered action to avert the evils disclosed; it is dangerous when it leads to morbid absorption in horrors, to rash judgments, to a loss of the sense of proportion, to want of charity."

THE SELECTION AND TRAINING OF TEACHERS FOR SEX INSTRUCTION

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A large number of people have been convinced that young people need knowledge which will help them face the great problems of sex; but they withhold their approval of the sex-education movement because they are not satisfied that proper teachers are available. It is therefore evident that we can not make progress by constructive consideration of the knowledge side of sex-education unless we have some understanding of the qualifications of the teachers. The situation in sex-instruction is very different from that of all other subjects concerning which young people should be taught. We cannot safely plan the teaching until we know the teacher. The general rule should be, first, find the safe and sure teacher and, second, select the facts and plan the lessons that the chosen teacher may give effectively.

So far as young children are concerned, the needed instruction is so general that the sex of the competent teacher is of little importance, but the information that ought to prepare for and guide through the mazes of adolescent youth should come to young people from teachers of the same sex. If exceptions must be made, rather than omit instruction altogether, some very mature women may safely guide both boys and girls through adolescence; but men, even physicians, should not undertake instruction of adolescent young women, unless parents and other mature people are present to help with attitude. That mature women may well instruct boys I know, because the most impressive sex lecture I ever heard was given by the late Dr. Mary Wood-Allen to the boys of the freshman class when I was a college student. But note that I have said "some very mature women." The fact is that I fear danger for some boys if they are frankly instructed by attractive young women who are only ten to fifteen years older than their pupils. Hence, I urge great caution if there must be any exceptions to the general rule that teacher and pupils should be of the same sex.

One other point that deserves attention in this connection is the statement that only married women, preferably mothers, can be competent instructors of young women. This strikes me as more than absurd. Personal experience is not always necessary for teaching. The greatest medical teachers have not had the diseases they describe so clearly. The best elementary teachers and specialists on the care of children are not always mothers; in fact, some of these are men. The fact is that these teachers have learned, not from personal experience, but from the great accumulations of scientific knowledge of medicine, hygiene, and education. Clearly, it is nonsense to insist that only women with complete sexual experiences can be efficient guides for other women.

The first instruction which may begin to lay the foundation for the individual's sex-education should be given in early childhood by parents, or by other adults who happen to be on the most intimate personal terms with the child. Usually this means the mother, but there are numerous cases of teachers, governesses, grandmothers, and even fathers who have greater personal influence with certain children than their mothers have. The essential point is that the child should be instructed only by an adult who can exert the greatest personal influence.

Many parents who believe in sex-education for their children hold that the mothers should give all necessary hygienic guidance and teach the elementary facts of life to the children of both sexes in the pre-adolescent years, but that with the dawn of adolescence the girls should continue to be instructed by their mothers, while the boys should be guided by their fathers. So far as girls are concerned, this seems to be a fairly good plan; but nine times out of ten it is not best for the boys for several reasons: First, the sudden change of attitude on the part of the mother will surely impress upon the boy that there is something about sex in boys that even his mother dares not talk over with him. At about this same time when the mother begins to avoid the sex question with her boy, he will surely begin to get vulgar information and impressions from his boy companions. He will in all probability begin to hear the impure and obscenity stories and vulgar language that is so common among many men and boys, and he will be sure to learn that the vulgarity which he hears must not be repeated in the presence of his mother and

sisters. It is a most critical time in the mental attitude of the boy. His mother has so far been directing him towards purity and then suddenly sets him adrift. If there is ever a time in a boy's life when he needs intimacy with his mother, it is in the early adolescent years of twelve to fourteen. A strong mother's heart-to-heart guidance at that time will influence the boy more than all the sex-education which the schools and colleges combined can ever hope to offer. Such is the problem of home teaching for adolescent boys. I emphatically protest against the foolish and even dangerous idea that because a boy is beginning to metamorphose into a man his mother should cease to help him with the problems of sex. Lucky is that adolescent boy whose mother recognizes her duty and her opportunity and holds him as intimately as if he were a girl of corresponding age.

The chief question for discussion in this paper is that of selecting the teacher of those phases of sex-instruction that are directly related to human life, that is, personal sex-hygiene, and sex-ethics. So far as biological facts of sex are concerned, there are no special problems such as may not be handled by teachers of biology according to the accepted methods.

The culminating stages of any scheme for sex-education of young people should be sex-hygiene considered in its strict sense as that special phase of sex-education which deals with problems of health, and sex-ethics which determines the responsibility of individuals for control of sexual instincts. While nature-study and biology and general hygiene may be organized so as to present the major portion of the facts which should be included in a complete scheme of sex-instruction in schools and colleges, the application of these facts to personal life is the most difficult problem of sex-education. In fact, it is the only real problem, for long before sex-education became a definite movement the most efficient science teachers were presenting the fundamental facts on which we now propose to build with certain hygienic and ethical instruction which directly touches the personal life of the student. The human application will require only a few lessons, preferably in connection with nature-study, biology, ethics, or hygiene. But although brief, such instruction is the keystone in the arch of sex-education, and it is very important that there be no serious mistakes in selecting the teachers.

I have mentioned special teachers as necessary for instruction

with direct reference to human life. I hasten to add that I still agree with the report of the special committee of the American Federation for Sex Hygiene that it is not desirable that any teacher should make a specialty of this type of instruction and of no other. We do not want "sex specialists" (see pp. 10 and 20-23 of the Report of the Committee).

It is important that all teachers should have general information regarding the sex problems of young people in order to be able to help individual pupils (see No. 20, p. 10 and pp. 22-23 in Report of the Committee).

It will be most helpful if we consider the problem of selecting teachers with a view to rejecting those who certainly should not undertake the special hygienic and ethical teaching, for teachers who are good in other subjects and who are fortunately free from certain disqualifications discussed in the following, may by means of study adapt themselves for the final and most important work of the school's scheme for sex-instruction.

There are five types of teachers who should be regarded as disqualified for teaching personal sex-hygiene and sex-ethics.

First, those men and women who are unable to speak of sex-hygiene as calmly and seriously as they do of any other phase of hygiene had better not undertake the instruction of young people. There are many such men and women among teachers who, so far as scientific training is concerned, ought to be good teachers of sex-hygiene.

The second kind of people who should not teach sex-hygiene are the men and women who are the unfortunate victims of sexual abnormality that more or less influences their outlook on life. The neurotic and hysterical men and women who lack thorough physiological training and whose own sexual disturbances have led them to devour omnivorously the psycho-pathological literature are probably unsafe teachers of sex-hygiene.

The third kind of people who should not be entrusted with teaching sex-hygiene are the men and women who, without a scientific perspective, have plunged into the literature of sexual abnormality until they have come to think that knowledge concerning perverted life is an important part of sex-education for young people, especially for those of post-adolescent years.

The fourth kind of people who ought not to instruct the young in personal problems of sex-hygiene are the men and women

whose own unhappy romances or married life or whose knowledge of vice conditions have made them pessimistic concerning sex problems. There are in our schools and colleges to-day such men and many such women, and there will be danger for young people when the growing freedom of expression allows these sexual pessimists to impress their own hopeless philosophy of sex upon students. The educational world does not need such teachers, but rather those who can follow the late Dr. Morrow in seeing a bright side of life that almost dispels the darkness of sexual errors.

The fifth kind of persons who ought not to teach the personal side of sex-hygiene are those who can not command the most serious respect of their pupils. This applies especially to many men teachers whose flippant attitude and even questionable living are not likely to help their pupils towards a satisfactory interpretation of sex problems. Of course, such teachers ought not to be in schools at all, but the fact is that for various reasons they sometimes get there and stay there; and so they must be weighed by the school official who selects the teachers to be entrusted with special problems of sex-education, which offer the most difficult work ever proposed for schools.

THE RELATION OF SEX EDUCATION TO THE ELEMENTARY SCHOOLS

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New York Public Schools

The point of view of this paper is that the relation of sex education to the elementary school is a very positive relation, but an indirect one—that, for the present, at least, it should exist primarily through the training of teachers in service; through work with parents, utilizing where possible such organizations as Mothers' Clubs, Parents' Associations, etc.; and through the recognition of sex not as a separate subject, but as an aspect of several subjects.

I am definitely opposed to the direct instruction of elementary school children, with its usual accompaniment of hysteria, through either large or small groups. My thesis rather is that those teachers who have not had, in the training schools or colleges or elsewhere, work in social and educational hygiene, should make a definite study along the line of sex education with its bearing upon their classroom and playground problems. A series of conference periods might well be utilized for this purpose under the leadership of some sane specialist in this field. The approach should, I feel, be biological, physiological, psychological and ethical, in order that teachers be imbued with ideas of normality rather than pathology. The influence of such teaching should be sociological, educational and ethical.

With this point of view in mind, I attempted in a small way to try to meet the conditions I found last year in my own school—a small East Side school with a staff composed chiefly of newly appointed teachers. I had been having weekly conferences with teachers, and offered to give one afternoon to a specialist for an introductory talk on sex instruction. It was understood that attendance was entirely voluntary, that the teachers might elect after the first lecture whether or not they wished a course of six lectures extending over a period of six weeks. With the exception of one of the older teachers, who had already had this work, all desired the introductory lecture. After this introductory work they voted heartily for the proposed course, and at the end of

the six hours asked for two more periods in order to do further work. It might be added that it was not uncommon to have a teacher ask if she might bring a friend who was teaching in such and such a school—she had heard of the work and wanted to come. Citations from some of the teachers' reports might be given to show that they themselves valued the work.

First Year Teacher. "I have become sufficiently interested in the subject to read still further." "I feel as though I can cope better with little situations that occur in my classroom."

Sixth Year Teacher. "The lectures are valuable because the children are sure to ask questions about life that will embarrass a teacher and make her answer unwisely, unless she knows how to answer them."

Third Year Teacher. "The lectures were very instructive. Many topics were explained that had not been clear to me before."

Kindergarten Teacher. "Personally the lectures were helpful in giving definite knowledge of many phases of the subject—they have been to me a means of understanding better the deficient child. They have been a guide in helping parents with their problems with their own children and of impressing upon them the great need of right home training."

Second Year Teacher. "The lectures have been of great value to me personally."

This experiment with my own corps would seem to indicate that sex instruction of the right sort would tend to give teachers a more intelligent, wholesome and optimistic attitude. Normal sex instruction is ethically constructive, formative of social responsibility, and creative of moral ideals.

Instruction on the basis of pathology is, I believe, to be avoided as pessimistic and morbid; furthermore, it is based upon bad psychology, for it represents the type of teaching that threatens rather than inspires, and is therefore lacking in educational force.

Then, too, instances might be cited in which the morbid point of view of the untrained teacher has resulted in a tactless handling of individual cases and, as a consequence, harm has resulted. Again, instances might be cited in which harm has resulted from the ignorance of the teachers.

Teachers should be sufficiently instructed, I feel, so that they may be able to guard intelligently against harmful habits and

personal vices that exist among young children. Furthermore, they should understand the significance of sex expression during adolescence, in order that they may be able to give moral warnings, and incidentally, sane guidance. There is a danger that must be carefully guarded against in this as in other subjects, particularly in this subject. When a teacher begins to study the question of sex, she is apt to emphasize the unimportant, and to see things that do not exist.

Teachers, if properly trained, might be able to advise parents intelligently and helpfully in reference to home instruction; cleanliness, etc.

In many instances the teacher might well advise the parent to consult the family physician, or to take the child to a clinic.

A city expects its teachers to be ethical leaders of its children. The psychology of sex forms a part of the basis of ethics. Sex education gives a body of facts that are necessary for determining the right judgment of a course of action. Therefore, if a teacher is to have a broad philosophical view of ethics, she should have some sex education in order that her knowledge, her ideals, may be employed, even though not directly conveyed.

The school through its teachers may directly supplement or counteract for the child an inadequate home; yet in many instances it can do more, perhaps, for the child, through assisting the parents to give their children sound sex ideals based upon adequate information. A story entitled "Some Inf'mation for Mother," by John Palmer Gavit, published in the "Survey" of March 7th, 1914, might well be cited to illustrate what is meant.

Kindergarten teachers can do much through their Mothers' Clubs, through a general talk at a Mothers' meeting, through lectures given by a physician or some other competent person, or better still through individual talks with mothers. Through the immense influx, especially in this city, of foreign elements, having entirely different standards, the problem is difficult, but not insurmountable.

A competent grade teacher might similarly meet the mothers of her pupils.

The general Parents' Association is an opportunity for conducting a series of lectures and demonstrations for parents.

The work that we have attempted the past year in the model flat at 188 Clinton Street, made possible by our school staff, has

convinced me that there is no better place to hold Mothers' Meetings than in such a model flat, attempting, as it does, through practical training in home-making, to teach simple, practical, comfortable, happy home life, and to instil ideals that would tend to raise the standards of living of the neighborhood.

This flat on Clinton Street, with its simplicity, cleanliness, and taste in furnishing, represents the material side, the physical side, of an ideal home. Is it not a most appropriate place to attempt to help mothers so that they themselves may be better able to show their children, to quote one who has thought much on this subject, "the reasonableness and the beauty of the sex ideals upon which our civilization rests?"

The well-poised teacher who understands human life from its biological and social aspects will not hunt for information to be given about sex. On the other hand she will not avoid the subject when it occurs—rather will face the facts frankly and positively. To illustrate:

I believe that nature study should be taught in the schools as nature study, not as a means for sex instruction. Children should plant seeds, watch plants grow, have the care of animals, etc. In a city school system that I recently visited, for instance, one teacher in a school has the nature work in all the grades, her room is a real nature study room with a conservatory adjoining, and plants and animals about; fish, turtles, polliwogs, guinea pigs, white mice, earth worms, etc., etc. The teacher has the school garden, and in the garden one finds a family of foxes, coons; a pigeon house, a hen house, squirrels, prairie dogs, etc. How much the children in this city school know compared with the children in my own school who were sure, when we began to teach nature by taking the children to the material, or bringing it from the Bronx Botanical and Zoological Gardens to the East Side, that the chipmunk was a tiger, because of the stripes; a guinea pig was a lion, for it had a "shaggy mane" and a gray squirrel was a bear—did he not look like the bears that stood on their hind legs with fore paws dropped, and frightened so much poor little "Golden Locks!"

My kindergarten teachers, after their course of lectures last year, purchased a pair of pigeons for their classes. The children cared for these pigeons; they knew the father and mother birds; were interested in the eggs; mother and father love, etc.

A first year class had a family of mice and cared for them. The teacher of the class wrote of her work: "To inculcate correct ideas concerning motherhood and fatherhood by pointing out such ideal states among the birds, fishes, insects, etc., does not certainly poison a child's mind or arouse his curiosity as some antis are inclined to believe. What it does, is to give the child correct impressions of life as it should exist ideally."

When the children are older, and ask questions that involve sex, I believe that they should receive from the school honest information, given naturally. As Mrs. Wesley C. Mitchell has written:

"Give whatever sex instruction the subjects taught to children naturally include; give it frankly, positively, in the way the child will best comprehend it, whenever the occasion arises and with whomsoever it arises. Objective physical facts of sex will fall into their place with other physical facts, sex diseases associated with other diseases, sex hygiene will connect itself with general hygiene, ethical standards of sex will be linked with other ethical standards."

If the relation of sex education to the elementary school is, though indirect, as positive as I have attempted to indicate in this paper, then it is paramount that teachers should understand the underlying principles of race progress. They should secure a scientific background that they may aid intelligently toward enlightened social purity.

THE PROBLEM OF SEX INSTRUCTION AS VIEWED BY BOARDS OF EDUCATION

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Boards of Education are charged with the responsibility of securing adequate pedagogical instruction for the children of their respective communities. The general policies of education are largely determined by the educational authorities selected and approved by Boards of Education. Broadly speaking, however, the educational policies of a community reflect the opinions of the majority of the members of the Board of Education.

Boards of Education are selected either thru general election or thru appointment by the mayors in large cities. They are essentially lay bodies assuming an educational function. It is but natural that the general trend of opinion among Boards of Education should in large measure reflect the general educational opinions of the community, tho variations may occur between the policy determined upon and the more advanced views existent in the community.

It is appreciated that with membership male and female, from the various political parties, representing as far as possible different religious beliefs, and interpreting, in theory the industrial variations in the community, Boards of Education tend to be somewhat conservative. In matters pertaining to sex education, conservatism has been necessary for numerous reasons. The laity itself has not reached any conclusion as to whether sex education should be absorbed into the general educational scheme of public school life. Pedagogues themselves are still lacking in discussion as to the merits or demerits of giving even the slightest degree of attention to the countless themes focused in the general expression, sex education. While pedagogical authorities differ in the general problems of what, when, where, and how, sex education may be taught, it is not unnatural that the whole subject should be approached with fear and trembling by Boards of Education claiming no educational inspiration, but actuated by the desire to provide within their financial limitations the most serviceable type of public school training.

From the standpoint of the public, it is very desirable that educational bodies should move slowly and with great circumspectness in the introduction of new material into the curriculum. It is, however, the right of the public to demand that Boards of Education actually take under consideration problems of education and deal with them in an intelligent and straightforward manner. It should not be possible for a Board of Education to dodge an issue, nor to cast aside the entire problem of sex education at the whim of single members of educational boards, who because of religious prejudice are opposed to a consideration of it. Nor should traditional male conservatism based upon false ethics and pseudo morality, be permitted to stand in the way of a frank discussion of the subject in the interest of the growing population.

To a large extent, the position of Board of Education is somewhat cowardly. It apparently is afraid to discuss the situation. Some regard it as dangerous, vicious and unthinkable. Others are glad to accept, without comment, the fanatic evasions of pedagogues whose narrow views and vicious indifference lightly dismiss the topic as too absurd to waste time upon.

In general, then may be said that the views of Boards of Education reflect the attitude of the general public which it is supposed to represent. Their understanding of the purpose of sex education and the best methods of securing it is limited in scope or suspicious of unusual moral danger to the community.

In order to ascertain the general attitude of Boards of Education upon this subject, I sent the following letter to the Presidents of Boards of Education in thirty prominent cities of this country:

"I am endeavoring to secure expressions of opinions as to the attitude of school boards thruout the country on the subject of Sex Education with relation to primary and secondary schools. I should greatly appreciate your opinions as to the attitude of your Board upon the following topics.

1. Is your Board favorable or unfavorable to indirect sex education thru the ordinary subjects of the curriculum in

- (a) Primary schools,
- (b) Secondary schools.

2. Is your Board favorable or unfavorable to direct sex education in public schools?

- (a) Elementary schools,
 - (b) Secondary schools,
 - (c) Training schools for teachers.
3. By whom do you think sex education should be given?
 4. If it is taught in your schools
 - (a) By whom is it taught?
 - (b) According to what program?
 5. What are the main objections held against sex education in the public schools?
 6. Do you believe there are any advantages in having sex education given in the public schools?

Appreciating the courtesy of your attention to these queries, I am, ——"

Altho almost a month has elapsed, I have received responses from but nine cities. I regret to say that no answer has come from the President of the Boards of Education of New York or Chicago. Of the nine responses, but one is over the signature of the President of a Board of Education. The remaining communications are from superintendents of schools to whom the questionnaire had been referred for a reply by the persons to whom the letters were addressed. This is strongly indicative of the fact that Boards of Education are willing to be guided by the opinion of their pedagogical experts in arriving at a policy with reference to sex education in the schools. Thus, the attitudes of Boards of Education may be said to mirror the attitude of the educational authorities or pedagogical experts, as they are frequently termed, in their respective cities. Several of the cities merely report that sex education has not been undertaken. One city sets aside the entire question by acknowledging, as is true for most of the cities of the country, that sex education in the public schools has not been discussed by the Board of Education.

It is probably fair to state that there has been no crystallization of opinion upon the topic by school boards inasmuch as there has been a careful avoidance of discussion of the matter. This lack of desire to investigate the merit of the proposition is probably one of the most characteristic attitudes. In New York City, for example, requests that consideration be given to the question affording sex education in training schools for teachers has been regarded by a Chairman on a Committee on High Schools and Training Schools to be such a meretricious or dangerous question

that he has not presented it to the Committee appointed to consider the welfare of teachers in training, and in consequence, it failed to have an opportunity to reach the Board of Education itself.

Mr. Wexler, President of the Board of Education of New Orleans, states that "our Board does not favor Sex Education as part of the ordinary curriculum for primary and secondary schools. It is of the opinion that such education should be given to children by their mothers, and it favors periodical lectures to mothers' clubs on this subject, in order that mothers may intelligently instruct their children.

"It is not now taught in our schools nor is it likely to be; and, owing to the great variety of temperament and qualifications of teachers, my personal opinion is that it would be unsafe to entrust the instruction of such a delicate matter to the general run of school teachers without having definite knowledge of their delicacy and disposition in teaching this subject."

In Albany it is reported that there is an endeavor to teach the subject thru the regular channels of health direction by means of the health director, nurses and teachers. The Superintendent of Schools believes it can be done thru parents' meetings, altho no attempt in this direction has yet been made. Obviously, the sex education problem is thus construed as merely a question of health protection and not viewed with reference to the larger questions of educational content or the relation of such instruction to the development of personal character.

While in the City of Detroit the Board of Education has never taken up the question of sex education directly or indirectly in the public schools, it has permitted and encouraged the use of public school buildings for meetings for parents of school children at which the subject has been presented by physicians. The Superintendent states "inasmuch as many have conscientious objections to having their children learn anything concerning the facts of sex, it has been deemed inadvisable to introduce such subjects into the curriculum. In our judgment, the matter is still too completely in the experiment stage to justify our giving it serious consideration." The statement that the subject is in an experimental state is correct and serves as one of the warrants for conservatism in formulating an educational policy.

The attitude of the Acting Superintendent of Schools at Phil-

adelphia indicates a belief that any information upon matters of sex should be disseminated by physicians, teachers or social workers thru talks to the parents rather than thru any instruction to pupils. As he states "The weight of opinion is against giving such instruction in the schools." He apparently shares the all too common opinion that "A good environment, absorbing occupation, and a well-developed respect for mothers and sisters, and the mothers and sisters of other boys, are good sex-safeguards for the average boy."

The direct teaching of sex education is not favored in any kind of school in the City of Newark. "The indirect and the incidental teaching which may be done in the biological classes in the high schools or privately by the physical director in the respective schools would not be objected to. The main objections against sex education are that knowledge alone will not make the instruction valuable. Such instruction should not be given in a formal way, because it would then become routine. The affection of the parent for the child would be an important element in influencing the child who received the requisite knowledge from the parent. It is my personal opinion that there are no advantages in having sex education given in the public schools."

From Providence comes the word that probably some slight indirect sex education in primary and secondary schools might be permissible, but direct sex education in public schools is undesirable. Here again, the attitude is stated that sex education should be given by parents and physicians. The main objection against sex education is that such attention to sex matters would tend to increase the existing evils by increasing attention to the subject.

Apparently pedagogical sanction to incidental teaching may be secured after educational authorities have come to some agreement as to the nature of the incidental instruction to be imparted the proper methods to be employed and the time at which such instruction would be most helpful. Boards of Education being largely masculine and teachers being largely feminine arrive at almost similar conclusions from their different angles of vision. Each asks where are the teachers who would be capable of giving sex instruction, and how can they handle such delicate problems in the mass and enlighten groups of children of varying ages, nationalities, precocity and sex experience.

Furthermore, both appear to agree that the direct method of sex education serves to give disproportionate importance to the subject and thus tends to vitiate the advantages that propagandists claim for sex instruction. In brief, Boards of Education speaking thru their pedagogical heads recognize insuperable difficulties in the educational content, adaptation, pedagogical methods and lack of preparedness of teachers. Any one of these reasons would suffice for determining upon an attitude of extreme conservatism or indeed of opposition to the extension of direct sex instruction in the public schools.

In the secondary schools thruout the country there is, without the expressed sanction of Boards of Education, a varying degree of sex education. Unless some complaint is made by pupil or parent it is likely that biologists and physical training teachers will continue to give talks to high school children without the likelihood of interference by the Board of Education, particularly as such instruction has the tacit and unwritten consent of the principals of such high schools and the higher educational authorities charged with the responsibility of the educational development of such secondary institutions.

The great problem of sex education in the elementary schools apparently has its solution in the recognized advantage of school coöperation in the education of parents. I believe it is fair to assume that Boards of Education would not oppose, but would probably encourage and afford facilities for the giving of instruction in the problems of sex to the parents of school children. This would enable kindergarten mothers' associations or parents' associations to receive systematic and organized instruction which they in turn might apply during the entire period of physical, mental and moral developments of their own children. Behind this attitude apparently is the conviction that sex education is not a phase of education which normally belongs in any other place except the home. It is needless to discuss the reasons for this belief as they are well known to this audience.

As long as Boards of Education believe that sex instruction is a matter of home training, there is little likelihood of its direct extension to the public schools. Under these circumstances there can be found little reason to demand that sex education be included in the training of teachers in normal schools. The time is all too short to give adequate training in the essential peda-

gogical branches to waste any time upon undesirable material which could have no application in the educational work of the teacher.

If, however, the pedagogical authorities could see any large educational advantages either from the standpoint of culture, character development or discipline, there would be a reaction on the part of teachers' organizations leading to the institution of conferences, lectures, and discussions upon this subject. Thus far the pedagogical authorities themselves have taken few active steps to develop the teaching staff along this line. In so far as any expression of opinion of the teaching force in large cities has been uttered to demand such, it has been opposed even in theory to sex education under the auspices of a Board of Education.

I venture to assume that much of the conservatism of Boards of Education is due to ignorance of the connotations of sex education. The adult mind is thinking in terms of adult experience and is not recognizing the sex problem in its relation to immature and developing minds. The attitude of school boards does not indicate that there has been much consideration of the relation of sex education to biology, natural history, civics, hygiene, or ethics. However, little blame should attach to the school board when the pedagogues themselves have studiously cut out of the curriculum all references to sex incidental to the study of literature, art, history, hygiene, physiology, or nature study.

The instruction necessary for sex education could be given as incidental teaching in the elementary schools without anyone being conscious of the fact that such information was being imparted. The principal difficulty consists in the fact that pedagogues are irrationally isolating the facts relating to sex and viewing them as a definite and formal unit subject which appears to them to teem with educational hazards.

Sex education cannot be admitted into school systems more rapidly than public opinion warrants. Apparently school boards are waiting to be led by public opinion, particularly as interpreted, modified, or transformed by pedagogical opinion. The attitude of Boards of Education as a rule has not embraced the theory that the educational trustees should be potent factors in molding public opinion in moot educational problems.

In conclusion, I may say that the attitude of Boards of Education is conservative, hesitant and nervous about sex education,

but this attitude is thoroly consonant with the present day attitude of the public. It is not unwarranted nor unnatural while the weight of school opinion is still cast in favor of the traditional practice of stigmatizing sex education in school as unholy and unclean.

DISCUSSION

MRS. WESLEY C. MITCHELL: I am always very much interested in such discussions as we are having to-night on the questions when, where and by whom sex education should be given. I realize that, for the present, instruction in sex must be approached largely through these questions. At the same time, I feel distinctly—as both Dr. Wile and Miss Leland have suggested—that sex education will not be a success while it is approached in this isolated way.

Most people who discuss sex education are inclined to treat it as a separate subject. They take a bit from biology, a bit from anatomy, a bit from hygiene, a bit from ethics, a bit from psychology and form an artificial subject which they call sex. When they begin to teach this subject to children they get into a great many difficulties, because this is not the way children find sex in their world. They do not find it in a separate compartment; they find it distributed through everything. There is hardly a field of life which a child enters in which he does not encounter sex in some way. We speak of the danger of teaching sex, but we are all of necessity teachers. There are few people that a child comes in contact with who do not in some way—positive or negative—teach him some aspect of sex. He seldom opens a magazine, seldom reads a novel, seldom goes to a theatre in which there is not some aspect of sex touched upon. Whether we will or no, we do give children sex education. If we would only recognize this and teach sex to children as they naturally meet it, we would do away with our chief difficulties. If we would stop this suppressing of sex information when it is a relevant part of a subject which a child is interested in, stop this manufacturing of an unrelated subject composed of parts of many subjects to be given to children with hushed voice and bated breath!

I know this treatment of sex must be a community attitude and can hardly be accomplished until the community as a whole

is ready for it. Nevertheless, I think we should keep constantly in mind that this is the aim; that every time sex enters into a subject which a child faces, it should be met frankly and not dodged.

I was much interested, a few years ago, in going through the school curriculum with a group of school teachers and seeing where the sex aspect of all the subjects—literature, history, nature study, physiology—had been cut out and little holes left. In the selection of literature it had been left out; the significance of sex was not touched upon in history; sex anatomy was entirely lacking; the bearing of sex hygiene upon health was omitted; even in nature study, a “life history” began with the baby in the nest and ended with his death. It seems to me that as long as we are leaving these holes in our everyday life with children, we cannot expect to fill them up suddenly by putting them into one subject and calling it sex education. We should keep constantly in mind that sex pervades all subjects; that omissions of sex where sex properly belongs is negative teaching; that all of us are constantly giving sex interpretations to children, whether we are appointed as teachers of sex or no.

GEORGE W. HUNTER, PH.D.: I am always very much interested in these meetings that have been held by this society, to my knowledge, for the last ten years. I remember on two previous occasions having been present, not on this platform but at the Academy of Medicine, and I was more than interested tonight in finding what is apparently a different attitude of mind in the content of what has been said here this evening. It shows that there has been a very distinct turning in the point of view, in this matter of the teaching of sex education. It was pathological, it was abnormal a few years ago. Now it seems to me that we are coming to a very much saner and very much more effective way of looking at the problem before us.

It strikes me that I could speak of this problem from three points: From the standpoint of the citizen; from the standpoint of the father—for I have three boys—and from the standpoint of the High School teacher.

I cannot see, as a citizen, that anybody could say anything but the most favorable things of the teaching of sex. As Dean Mitchell has said, it is bound up in our life; it is not an isolated thing; it is practically part of everything that we do. I do not see how, as citizens, we can escape from that.

As a father, I do not see how I can escape from it. I remember a few years ago, when the DeWitt Clinton High School were discussing hotly the matter of sex education in our courses, some teacher one morning pinned up, surreptitiously, a little picture in the office of the Biological Department. It was a picture of Lincoln, and at his side was a little "Tad" Lincoln, thirteen years old, and the father was talking rather seriously; underneath was written the statement, "Not sex hygiene."

We are not all of us Lincolns; we are not all of us able to discuss this matter of sex education with the children, and it seems to me that there is where this Society has the tremendous field and opportunity. As Dr. Wile said, if we could use the means at our disposal in the trained teachers of sex instruction in establishing lectures to mothers' clubs, and lectures in sex where we could possibly take the matter up with the parents, I think a great deal could be done; for after all the parents as a whole are not effective teachers of either sex hygiene or sex instruction of any sort, for they have not the knowledge: then, too, many of them have not the right attitude of mind.

As a teacher I can perhaps say most effectively what I want to say. Dr. Bigelow brought out negatively some of the very points that I want to bring out positively. For fifteen years I have been teaching biology in Chicago and in this city, and I have perhaps most of that time tried to do more or less work along this line. At the present time, we have a department of eighteen teachers in the DeWitt Clinton High School, and, as I thought over the various qualifications or rather disqualifications that Dr. Bigelow announced, I made up my mind there were only five or six teachers who could be safely intrusted with the teaching of sex instruction to boys. Now the reason for that is largely a matter of personality. The teacher who is going to be a successful teacher of this particular line of biological instruction must first of all be a gentlewoman or a gentleman in the original sense of the term. He must be gentle; he must be kind; he must have a power of something there that the boy or girl knows is for good. The ethics back of that man or woman must stand up, and show the character of the man or woman who is the teacher. He or she must not be prim or a prude. He or she must not be a neurotic or an erotic. There must be something that brings the boy or girl in close contact with that teacher. The confidence of the

child must be absolute, and that makes the problem of sex instruction in the high school particularly difficult because of the size of the class. You cannot do this didactically by the lecture method. We have tried it out. It is a failure. The real work in sex instruction must come in very small groups, and it has got to come with a very close contact between teacher and pupil. The teacher must be a real friend of the pupil.

Of course, there is another difficulty, and that is the discrepancy in the physiological age-groups that we teach. We do not group our children according to physiological age. That makes a very great difficulty in the matter of sex instruction.

It seems to me that this is the problem before you, as a Society. We as teachers can prepare the child for the work that you are going to carry out by means of direct instruction by pamphlets. Not the pamphlets that emphasize the abnormal side; rather, for instance, pamphlets like "Chums," "The Doctor's Daughter," etc., by Dr. Winfield Scott Hall, pamphlets along the lines of physiology and sex hygiene, that devote the chief aspect to the normal, rational side, rather than to the abnormal and pathological. I approve of the pamphlets that bring out the need for chivalry and honor, instinctive thoughts that are just coming up to the minds of the adolescent, and direct those instincts along the right line. If we do this, I think we are going to do our work together in the most effective way.

MR. GEORGE DONALDSON: There is one point which may have been in the minds of the speakers and which I would like to bring out. That is the fact that many of the young people with whom we have to deal, particularly in the high schools, are laboring under false ideas, and only longing for some one whom they can trust to speak to them on the subject of sex.

As has been said by two or three of the speakers, if the teacher approaches this subject, it is best done incidentally, rather than by itself, thus being over-emphasized through isolation. There will be occasions when pupils will come to the teacher, the way having been opened by the remarks of the teacher. I have found that many of the boys at DeWitt Clinton come to me and say they have heard such and such things. They had, perhaps, come in contact with some advertising doctor, and had been so frightened by that doctor's demands and statements they did not know where to go. They were afraid to go to their

parents, as the parents had not spoken to them, but because I had said something along this line, they felt they could come and ask questions and talk over the matter with me. I find that their impressions are often erroneous, and I think one of the greatest things we can do is to open up this subject in a frank way. Frequently, I think we can hardly realize that most boys only hear of sex questions from evil-minded associates. I presume this is the same with women teachers as with boys.

MRS. FRANCES H. WRIGHT: I would like to emphasize an important point brought out by the last speaker; namely, that our growing boys and girls sorely need to be given instruction in matters pertaining to sex. They are yearning for an understanding of life in its truth and beauty. As each experience of life confronts them, they cry out "What does this mean?"

Knowledge they must have. If their rightful teachers refuse to give it to them, they turn to others who are not so reticent; if their young minds have not been directed in constructive channels of thought to high ideals of personal conduct through an understanding of their responsibility to the race, what can we expect from them when this polluted information is proffered them?

We have had many experiences in the World's Purity Federation which illustrate the condition resulting from this policy of silence. One of these may be considered with interest. A meeting of girls was called by a church missionary in one of the better class parish churches in the central East Side section of our city. From five churches of the same denomination was gathered an audience of 137 girls, ranging from twelve to twenty-seven years, each group coming with its own missionary or Camp Fire leader. The two oldest came with the earnest desire to gain knowledge that they might be of help to others under their direction; the two youngest were permitted because it was known that they already possessed much misinformation which it was hoped might be cleared away and replaced with true knowledge. The leader's plan was to speak for not more than an hour, but so great was the interest of the audience that the speaker continued for an hour and a half. At the conclusion of the address, an opportunity was given for questions. The earnest and sincere desire for the truth evidenced by these questions was beautiful, but the perverted mental attitude shown was both deplorable and pathetic. These were Sunday School girls, remember, some of them church mem-

bers, yet many of their queries indicated an unquestioning acceptance of the pernicious doctrine of man's physical necessity which made it impossible for them rightly to view a wrong relationship between a young man and a young woman who were expecting to be married. It would have stirred every heart here to have heard these questions and been made to realize the injustice of allowing our young people to come out into the struggle of life without helping them to see life in its true beauty. The girl and boy who have gone astray or who find themselves bound in chains of a wrong personal habit because of their ignorance must feel that something vital has been neglected in their education and training. Therefore I plead with this Association to bend every effort to bring about the teaching of sex hygiene in our schools and homes by properly trained teachers.

MR. A. DEIXEL: I should like to take up three points with reference to the previous papers.

First, Professor Bigelow's "five disqualifications." It seems to me that just as licensed teachers are trusted to teach history without intruding their personal religious views, so likewise, if sex instruction were sanctioned by the Board of Education, and if questions on the pedagogy of sex hygiene were made part of the regular examination for teachers' licenses, each licensed teacher could be trusted to have sanity enough to suppress his own warped ideas—in fact, he would not have such ideas to suppress. Professor Bigelow's five disqualifications would bar 90 per cent. of parents from teaching their children, and yet most of our authorities agree that sex instruction for children should begin with the parent, while many would even have it end there. I think, then, that the problem raised by the five disqualifications will automatically solve itself as soon as Boards of Education can be persuaded to introduce the subject into the curriculum and to make the pedagogy of sex as important a part of the teachers' examinations as are the history of education and the pedagogy of the three "R's."

Second, Dr. Wile probably summed up the situation when he acknowledged that Boards of Education throughout the country and in this city are cowardly in regard to their attitude on this subject. I would like him to tell us just what the Teachers' Associations in this city—of which there are more than a dozen besides one central organization—could do in his opinion to induce the

Board of Education to give up this cowardly attitude and finally let the subject be admitted to the school curriculum.

Third, most of us have read the usual annual reports with discussions such as these, besides dozens of articles by well known authorities such as President-Emeritus Eliot, President G. S. Hall, Dr. Morrow and Professor Bigelow, only to find always the same principles reiterated with much the same sentiments of approval or disapproval. Now, could not some committee be appointed by The Society of Sanitary and Moral Prophylaxis, a committee whose duty it would be to go through this literature and formulate a very concise, specific list of about ten fundamental principles which the lay world should know are considered axiomatic by our authorities? Acceptance of such axioms without further repetition or discussion would save time at future meetings and permit of work of a more practical nature.

WILLIAM F. SNOW, M.D.: The instruction of the small child, that is the pre-adolescent, has been very clearly worked out. What such societies as this can do successfully with both the man and woman who are already doing their work in the world is also fairly clear. However, there still remains the adolescent.

The National Association has been conducting a prize competition for a pamphlet for the adolescent; suitable if possible, to both boys and girls, or written for the parents to use in work with the adolescent. It is interesting to note that 524 persons, including most of the well known writers on this subject, have entered manuscripts and that of all those submitting manuscripts, the majority have come to the conclusion that the best method is not to write directly for the boy or girl. While their attempt has been to present this subject in such a way that the parent could place the pamphlet in the hands of the adolescent boy or girl, they obviously have had the underlying thought that personal instruction or advice is essential at this stage.

In reference to Professor Bigelow's statement regarding the original report on the matter and methods of sex education, I wish to state that in the past year I have corresponded with most of those who originally participated with Professor Bigelow in the collection and preparation of material for that report. Professor Bigelow remembers the questionnaire that was sent out. Practically all have replied that they see no reason to change their judgment. This indicates that the major conclusions of that re-

port, which accord with what has been said here tonight, have stood the test of time, and may be confidently relied upon in planning for the future.

MAURICE A. BIGELOW: May I answer a point raised by one of the speakers in the discussion? I think it is true that a large percentage of parents should be disqualified. I should say 95 per cent. of them are disqualified, under my five counts. So far as children under ten years are concerned, I do not think as many mothers as fathers are disqualified. It is a well-known fact that many mothers, after receiving the necessary information, find it possible to instruct their own children.

In regard to the question of teachers intruding their own attitude into their teaching, I insist that they do. For example, the teacher who feels that sex questions are full of embarrassment always shows this attitude to students. I have dozens of incidents reported to me. There is probably no other phase of life in which the individual so unconsciously shows forth his own attitude. It is true, as the speaker has said, that a teacher may have a radical religious or political belief and yet not intrude it into his teaching of history and other subjects. Experience with sex-instruction shows that people with any of the five peculiar sexual tendencies that I have outlined tonight are likely to exhibit their weakness, if they are appointed to give sex-instruction to classes of young people.

IRA S. WILE, M.D.: I want to add one word to what Prof. Bigelow has said. There is a very marked distinction between a parent teaching his own child and a teacher teaching that child, and regardless of what his state may be—neurotic or erotic—the State holds that parent responsible, but the State does not hold teachers responsible for sex education, but if the community gives that authority to teachers, the community is responsible.

Now the gentleman who asked the query and whose name unfortunately I did not hear, asked the question regarding the attitude of the Board of Education and the possibility of something being done by the teachers' associations so as to get the Boards of Education to change their attitude. I should say in the first place there is no general harmony in teachers' organizations. You get a small group of teachers together who teach mathematics; there are ten teachers present, and they have at least eight views

how to teach mathematics. If you put the problem to the teachers' organizations how to teach sex education, you will get as many different views as there are teachers present. A group in the teachers' organizations are opposed to it because they are still having the view that it is an isolated subject, and they do not have the idea of a whole curriculum in a sense—it sounds too broad even as I say it—shot through with a sense of interpretation along normal sex lines. Now the only thing that I can suggest for the teachers is for them to awaken from their own cowardly positions before they start to alter the position of some other organization. So that the first step that I would suggest for the teaching force of the city is to awaken itself to the seriousness of the subject and have their own views thought out so that they would be willing to face the music if the Board of Education should suddenly say, "We shall begin to fill in all the loop holes in our course of nature study." Then they may be willing and able to answer the questions of the child as we demand the parents shall answer them.

MR. DONALDSON: May I raise this point? Some have the idea that the parents are the proper people to teach sex. I should take issue with anyone who has that attitude in mind, especially in regard to fathers and sons. When the adolescent stage comes, in a home where sex matters have been taught the children, then the mouth of the child and of the father is stopped on this subject, and it is right it should be so. It is a subject that you can speak of with another youth much more freely than with your own people, and it is much more proper that it should be taught in the school than that it should be taught in the home. Now I am afraid that this may sound shocking, but I am sure that a little thought will show to each mind here that there is a background that makes it undesirable that the father should teach the sex question to the adolescent youth.

MRS. WOODALLEN CHAPMAN: The question of sex education in the public schools, to be adequately considered, must be looked at from different viewpoints. First, we must consider the subject matter to be presented; second, of equal importance, the individuals to be instructed. In other words, we must consider the psychology of the child in discussing this subject, and when we approach it from that viewpoint we see that the question divides

itself into two distinct periods. The psychology of the children in the elementary school is very different from that of the high school pupils, and our problem cannot be properly solved without a careful consideration of this difference.

With the little child, the desire is to understand himself and his relation to those about him. The special danger which threatens the little child arises from his desire to talk on any subject which is of interest to him with every one with whom he associates. This leads to conditions that are most unfortunate, and one which is to be avoided at all cost. This is the great reason why it is not advisable to give the early teaching which the children need to them in the classes, for when they hear this information in groups together they see no reason why they should not talk it over afterwards among themselves. This, therefore, is one very vital reason why the first instruction should be given by the parent to each child individually; for only in this way is it possible to build up within the child's mind the proper feeling of reserve, with the understanding that this subject is of so intimate and sacred a character that it should be discussed only with the parents.

A third important element is the personality of those who are to give the instruction. One speaker said this evening that he did not see why the distinctive mental attitude of the teacher toward this subject should have any noticeable effect upon the instruction given. The teachers should be able, said this speaker, to teach the subject regardless of what they themselves thought about it. This speaker apparently has overlooked one very vital element in the instruction of young children, one thing which is completely beyond our control. We cannot change the fact that the child is open and receptive to every slightest impress from the atmosphere of those with whom he is in contact. The child often fails to grasp the meaning of the words we speak to him, while at the same time he receives and responds immediately to the impress made by our mental and spiritual atmosphere. For this reason it is impossible for a teacher of young children to impart instruction upon this subject by word of mouth and have it effective, unless it is reënforced by his own feelings, by his own ideals.

Parents possess certain very vital qualifications which equip them to give this instruction with the greatest effectiveness. Their close relationship with their children; their deep love, and

their longing for the highest good of the little ones produces an atmosphere most conducive to the elevating effect which is desired in giving this teaching. Even though the words come haltingly from the parents' lips and the teaching is far from scientific, yet the effect made upon the child's heart and soul surpass immeasurably, at this period of his life, anything that could be done by the most learned instructor.

Reference has been made this evening to the early meetings of this Society when the matter of sex education was under discussion, and the speaker seemed to be under the impression that in those days this Society saw only the pathological aspects of the question and devoted itself to the negative method of instruction. It was my privilege to attend a number of those early meetings, and I have a very clear recollection of the proceedings. As I was one of the first lecturers of the Society, I feel that I am entitled to speak with some authority as to what form of instruction was advocated by that pioneer organization. At that early day the essentials of right sex education were grasped, and these conclusions were reached: First, that a need for the sex instruction of children existed; that this instruction should be positive, not negative; that it was best for it to be begun by the parents in the home, and that this Society would therefore begin its work by instructing parents and teachers. From this decision sprung the lecture work of this Society, which has been carried on so successfully for eight years.

The impressibility of childhood, just referred to, is one of the elements which make it so essential to secure the right mental atmosphere in the adult world before we begin to give instruction to the children. Suppose, for instance, that we were able to equip our public schools with properly prepared teachers to give this instruction to the children, but that those children returned to homes where the teaching they had received was misunderstood and misinterpreted. Under these conditions, the teaching would have anything but a beneficial effect. It is, therefore, most vitally important to instruct parents and teachers before we take up the instruction of children in groups. Indeed, could we provide the right mental atmosphere in which the children might normally unfold, our problems, so far as the children are concerned, would be practically solved.

The work done by this Society through its lecturers is already

beginning to show in New York City in an increased demand for this teaching. In the meantime, the Society itself has gained a better conception of the broad scope of this subject of sex, and is naturally modifying its lecture work to meet this new and better understanding. Instead of single lectures, we are now offering courses or series of talks which will give definite teaching and real information to those who attend. These courses are especially prepared for those who work with young people, in order that they may be able to handle wisely the problems that come to them; for with young people it is best that these matters should be handled by some one who comes into intimate relationship with them. Personal instruction is always more effective than knowledge gained from books.

It would be impossible for me to close my remarks this evening without some reference to the statement made by one of the speakers, that it was not only difficult but even improper for parents to talk upon these matters with their adolescent boys and girls. I can understand that, if a father or mother had never broached the subject while the children were little, when they reached the adolescent period the young people would resent an intrusion upon a portion of their lives which they had learned to keep away from their parents; but I cannot by any possibility understand how, if the door of confidence has been kept open between parent and child, the time could ever come when it would be out of place for the father or mother to talk upon these subjects with their children. We speak with the greatest emphasis, naturally, from personal experience, and I, therefore, am moved to say that some of the most beautiful and sacred recollections of my own life were the wonderful talks my mother had with me as I came into the responsibilities of womanhood. From my own experience, I know that no greater opportunity comes to the parent to make a lasting impression upon the character of his child than in the explanation of those great responsibilities that come to the individual when he advances from the position simply of one who has received life to that of one who may be able to bestow life. The soul of the youth responds immediately to the call of racial responsibilities.

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